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THE EDITORS' OUTLOOK

EDUCATORS all over the country, as well as those who are interested in child welfare, will be glad to learn that Dr. John H. Finley has recently been elected to the presidency of the National Child Welfare Association. As President of the College of the City of New York, as Commissioner of Education of New York State, and now as Associate Editor of the New York Times, Dr. Finley has played a significant part in the educational, philanthropic and literary world. The National Child Welfare Association is well known in educational circles as the earliest and most extensive producer of educational posters on all phases of child welfare, physical, mental and moral. Dr. Finley's connection with the Association means that the organization will broaden and deepen its work and will be able to serve more successfully than ever before the educational forces of the country.

RECENTLY the International Association of Daily Vacation Bible Schools has related itself to the World's Sunday School Association as its Vacation School Department for the promotion of vacation schools in countries outside of North America. This will be done through the mission Boards of the denominations and the native Christian agencies. This relationship has given the International Association an opportunity to initiate the promotion of vacation schools through the national Sunday-school organizations of South America, India, Korea, and the Philippine Islands.

The tentative arrangement of the Association with the International Sunday School Council of Religious Education by which the Vacation School Association becomes the "operating auxiliary" of the Council has proved to be of great service through the valuable contacts thus secured with the Religious Education Council of Canada, the provincial Councils of Canada, and the Religious Education Councils of the various states in the United States. Any proposal for a closer relationship of these two corporations would seem to be desirable so long as the interests of the Vacation School Movement are served, and the freedom of those engaged in their promotion is secured. Vacation schools are being more and more accepted as an important integral part of the annual religious education program of the local church or group of churches.

URGING prevention of future unemployment crises for the sake of the welfare of the children of the nation, Grace Abbott, Chief of the Children's Bureau, of the United States Department of Labor, has made public results of the bureau's investigation of child welfare during the industrial depression of 1921-22.

In transmitting the report to Secretary of Labor Davis, Miss Abbott says: "Large groups of children suffer not temporary but permanent losses as a result of a period of industrial depression. Those who are interested in raising the standard of our citizenship through better care of the children of the country cannot regard as outside the field of their concern proposals for preventing unemployment and, failing in a program of prevention, measures which are necessary for safeguarding the children during a period of unemployment."

Two cities, Racine, Wis., and Springfield, Mass., were chosen by the bureau for intensive investigation as to the effects of unemployment on child welfare, those cities being representative of different sections of the country with different industrial backgrounds, both having a serious unemployment problem, and both making generous expenditures for relief work.

What unemployment meant for the families studied—mostly families of self-respecting, fairly prosperous skilled workmen, more than two-thirds of whom had been out of work for more than a year—and what it meant for the children concerned may be summed up in the following findings of the report:

1. In normal times more than nine-tenths of the men studied had been earning between $100 and $175 per month. During the period of unemployment the complete family resources in four-fifths of the families of these same men amounted to between $25 and $100 a month. This included not only wages of father, mother and children, but also savings, loans, food and other necessities purchased on credit, and public or private relief. One-fourth of all the children studied were in families having an average of less than $50 monthly.

2. The fathers made desperate efforts to earn money by doing work of any sort. All but four had been able to earn something through emergency work provided by the cities or through other short-time jobs. The amounts earned, however, were usually pitifully small in comparison with normal earnings.

3. Most mothers had not worked outside the home during normal periods. In the families studied only thirty-two mothers had worked before the period of depression. But ninety-one who had not previously done so found jobs of one sort or another while their husbands were out of work. The number of mothers forced to seek employment would probably have been larger if work had not been even scarcer for women than for men. In many cases children suffered for lack of care because of the mother's employment outside the home and the father's absence from home in search of a job.

4. Eighty-three per cent of the families had gone into debt because of the father's loss of work or were unable to continue payments for which they had obligated themselves while the father was working. Sixty-six per cent of the families had gone into debt for food; thirty-five per cent for medical attendance; twenty-three per cent for rent; twenty per cent for payments on houses, taxes, and interest; sixteen per cent for fuel, gas, and light; fifteen per cent for insurance premiums. Only one per cent had gone into debt for merchandise.

Summing up, the report states: "Besides the deprivation of material needs, there is the suffering that perhaps can be understood only by those who have themselves been the victims of the dread uncertainty and fear that besets a workingman's family when the father is 'laid off.' The most important feature of unemployment is its effect on the family morale—the father idle about the house, unsettled, disheartened; the mother going out to work if she can secure it, and using up every bit of her strength in the double task of providing for the family's maintenance and caring for the household and the children; the chil-

dren suffering from the depression and uncertainty of what the future may mean, which is even more to be dreaded than the discomforts of the immediate present.

"Unemployment, then, because it means lowered family standards, anxiety and dread, the loss of savings, and the mortgaging of the future, has a direct and disastrous effect upon the welfare of children. While communities are usually able to organize their resources so that children are not removed from their own homes because of poverty caused by an industrial crisis, these resources have not been sufficient to prevent very real suffering in family groups stricken with the misfortune of loss of work by the father."

KOREA has been called a miracle of modern missions, yet Christian progress in the former "Hermit Kingdom" is no miracle but is due to originally favorable conditions for the reception of Christianity, to widespread and persistent preaching of the Gospel and to generally wise methods of work. The result is but natural.

The latest evidence of spiritual wisdom is seen in the strengthening of organized Sunday-school work, making it more effective as an evangelizing, teaching and training agency. This effort culminated two years ago in a reorganization of the Korea Sunday School Association by which the whole Korean Church is enabled to give expression to its Sunday-school convictions and desires and the general Sunday-school organization is enabled the more easily and effectively to reach the remotest Sunday school.

This reorganization demanded more time to be given to the general Sunday-school work. To this the missions agreed and Rev. John V. Lacy, of the M. E. Mission, North, and Rev. M. B. Stokes, of the M. E. Mission, South, were assigned to give full time to the general interdenominational work. On October 17 Rev. J. Gordon Holdcroft, D.D., returned to Korea under assignment by the Presbyterian Mission, North, likewise to give full time to this work. Dr. Holdcroft becomes General Secretary for Korea and is the special representative of the World's Sunday School Association.

A further step in efficiency has been taken in the securing of Rev. James K. Chung, to become associated with Dr. Holdcroft, Mr. Stokes and Mr. Lacy. Mr. Chung comes of a Korean Christian family. He took his college work in the Union Christian College, Korea, and his theological training in America, graduating from the Los Angeles Bible Institute and the San Francisco Theological Seminary, with two years of post-graduate work in Princeton Theological Seminary and Princeton University, holding the degrees of M.Th. and M.A. from the two latter institutions, respectively. After a year of special preparation in religious education, Mr. Chung should be one of the best prepared of any of Korea's young men both in general and for his particular work. He will go to Korea in 1924.

The Christian forces of Korea are to be congratulated upon this further evidence of wise method and we look forward to further "miracles" by reason of it. The World's Association is standing back of the Korea Association and by suggestion and financial aid, made possible by generous friends, has helped in much of this advance.

GEORGE WASHINGTON AND EDUCATION

ALL of the founders of the Republic were men who believed in popular education. They saw with clear eyes that a free government could not long survive unless the citizens were enlightened as to their civic, industrial, social, and religious duties. They fully realized that a real democracy is impossible without universal education and intelligence of a high order. Washington, in his messages to Congress, his letters to eminent persons, and in his addresses, frequently urged the value of popular education. In his farewell address, September 17, 1796, he said: "Promote . . . as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened." His advocacy of a national university is well known.

In the old days there flourished at Alexandria, Va., a private academy of the type common at that time. Its pupils paid for their tuition as a matter of course. Impressed by the needs of worthy children unable to pay for their schooling, Washington informed the trustees of this academy, in 1785, that he intended to bequeath to them £1,000 to provide free instruction for orphans and other children unable to pay. He stated that he was not then able to advance that sum, but that he would begin at once the payment of £50 a year as interest upon it. The trustees accepted the offer, whereupon the interest was paid to them regularly for fourteen years, and after Washington's death they received the £1,000 which was promised. Tradition says that the building known as the old Washington Schoolhouse of Alexandria, built about 1762 of English brick, is the structure in which the free scholars received their instruction. The local historians say that this ancient house was originally the dwelling of Colonel Marsteller, a friend of George Washington during his life and one of his pallbearers after his death. If this is true, as it appears to be, it is not certain at what time the building was transformed from a dwelling into a schoolhouse, but the change is supposed to have been made about the time of the establishment of the free school; that is, about 1785. The massive walls of this house of many memories show little effect of the hundred and sixty-odd years that have passed over them. The building stands within a few feet of a modern school structure—a pioneer of popular education in Virginia. All of the great publicists of the Old Dominion, foremost among them being that grand old man, Thomas Jefferson, expressed themselves in favor of free schools, but their ideals were not fully realized in Virginia nor in other states of the Union until the beginning of the nineteenth century, when the public-school system was established beyond peradventure.—The New Age.

THE PROJECT METHOD AND LIFE

A PROJECT has been defined as "a purposeful act." This definition, however, requires qualification. Stevenson suggests that we think of the project as "a problematic act carried to completion in its natural setting." It seems that the project, as an educational method, found its way into general use by way of the agricultural college. According to the old method, "corn was studied out of a textbook, with a few experiments in the laboratory." But with the introduction of the "home project" idea, "the student, as a part of the process of learning about corn, had to grow some corn in a cornfield, under the concrete conditions of the farm." This is a typical example of the project method of teaching.

The widespread and growing popularity of this method is not surprising when one realizes in how many ways it serves to increase the teacher's effectiveness.

1. *It provides at once a point of contact.* Instead of starting with a "lesson" in a textbook, presumably more or less remote from the world of the pupil and then trying to discover something in the pupil's world to which the lesson may conceivably be tied, the teacher starts with some actual, concrete problem which the pupil is now facing, and proceeds to help him analyze it and carry through to completion his own enterprise in which for the time being he has been balked.

2. *It enables the teacher to win and hold attention.* The most obstinate difficulty confronting the teacher is the difficulty of securing and holding attention. A large part of the energy of teacher and pupil alike is expended in the effort to pay attention. Effortless attention is most fruitful in learning. We give attention without conscious effort to those matters which give promise of assistance in overcoming obstacles, solving our problems and achieving our cherished desires. Ordinarily the teacher is at pains to convince the pupil that the subject in hand, the lesson, will aid him in accomplishing his purposes, and too often the connection between the pupil's purposes and the teacher's lesson is so *artificial* that the teacher is quite unable in the time at disposal to persuade the pupil that attention is important. He therefore falls back upon the only alternative; he insists that there is a relation even though the pupil may not perceive it, and that he must take it from the teacher on faith. He then proceeds to *tell* the pupil the lesson, and at the close of the period is again at pains to point out possible values in everyday life; that is, "make application of the lesson."

IF now the teacher can *start with the pupil's problem,* and proceed to help him analyze and solve it, attention is immediately gained and is held *so long as the teaching contributes toward the desired end.* Much effort is saved by this means. Information, instead of becoming a drug on the market, is eagerly assimilated, being given as needed in working out the project.

3. *It enlists the activity of the pupil throughout the teaching process.* All learning and teaching is a joint activity in which teacher and pupil cooperate. When the pupil becomes passive, learning stops. The teacher is often annoyed by the pupil's disturbing and diverting muscular activities and some have tried to utilize this propensity by devising ways in which the pupil may use his muscles so as to contribute to the learning process. Handwork, map-work, notebook work, dramatization, marching, singing, all are different ways of harnessing this desire for muscular activity to the task of learning a lesson. Many of these are interesting to the pupil, although the connection between a given activity and the lesson in hand is often very tenuous and far-fetched.

Now if pupil and teacher together can set out to accomplish a task in which the pupil is spontaneously interested, it is evident that every bit of activity—whether muscular or intellectual—which pupil and teacher put forth will be felt to *count.*

4. *It makes it possible to treat thoroughly special subjects.* There is a feeling that books intended for study must be "short and snappy." This impression results from the artificial, back-handed, subject-centered method of teaching. On the contrary, even a little experience in the successful handling of real problems and the carrying out of a project whets the appetite for more knowledge. The boy who has had a taste of radio is eager to "find out all about it" and will read book after book in search of knowledge. The project method creates a desire for the study of subjects.

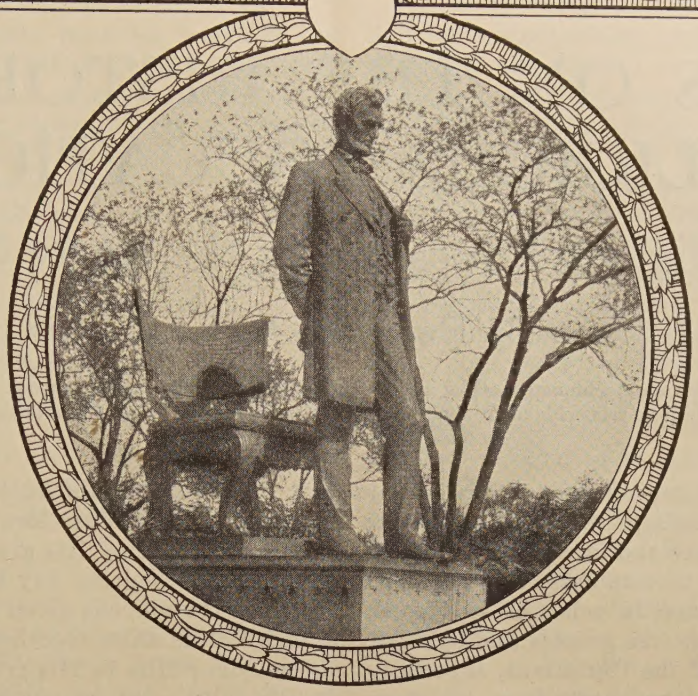
5. *It vitalizes the whole teaching process.* The teacher may feel it incumbent upon him to get his teaching, or to get religion, into life. This is but another way of saying that his real task is to get life into his teaching, to put life into religion. This we do when we make it easier to live, by reason of our teaching or our religion. We are all engaged in living. We are anxious to live fully, completely. When we are thwarted in the attempt we are obliged to stop and think. In textbooks are embodied the results of this thinking process. Ordinarily we make the mistake, as teachers, of trying to give our pupils the results of thinking without leading them through the thinking process. No such short cut is possible. Our attempts are foredoomed to failure.

THERE are two important particulars in which teaching by the project method differs from ordinary teaching. First, *the order of procedure is reversed.* The teacher begins with a concrete situation in the life of the pupil and proceeds to discover a general principle, instead of beginning with a statement of principle and then applying it to a concrete case. The order of presentation is the order in which thinking is done, not the logical order of arrangement.

Second, *the teaching is presented in larger wholes.* Ordinarily the teacher is concerned with a lesson this week, another next week, and so on, and is required to resort to various expedients to "connect the lessons." By the project method a continuous effort covering, it may be, several weeks or months, is put forth toward the accomplishment of a desired end.

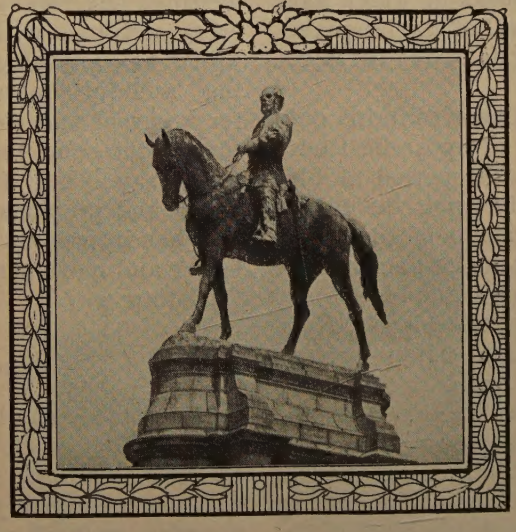
There is a sense, therefore, in which the project method may be said to revolutionize the work of teaching. At the same time, it utilizes most of the familiar processes—memory, rational thinking, activity both mental and physical, social cooperation—but all toward definite ends in life. In short, it aims to *vitalize* teaching.

B. S. WINCHESTER.



LET every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of Seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and Laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, the seminaries, and in the colleges; let it be written in primers, in spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls and enforced in courts of justice. In short, let it become the political religion of the nation.

ABRAHAM LINCOLN.



Duty is the sublimest word in our language. Do your duty in all things. You cannot do more; you should not wish to do less.—ROBERT E. LEE.

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NOTES ON THE HISTORY OF RELIGIOUS EDUCATION[1]

II. Religious Education in the Early Church

By Henry H. Meyer

He that is a catechumen shall be instructed three years. But if he be more zealous, let him be received; for it is not the time that is judged but the character.—
Apostolic Constitutions, 100 A. D.

JESUS himself left no written account of his life or his teachings. His immediate followers, however, strove diligently to produce and preserve a record of both. Moreover, they sought to communicate to others in writing their own experience in relation to Christ. These earliest apostolic writings, the gospels and epistles, were read at the gatherings of the Christians, especially at their services of worship on the Lord's Day. In them we already note a marked element of interpretation as well as of record. That is, the New Testament writers sought not only to acquaint their readers with the facts concerning the life and teachings of Jesus, but to interpret and explain both in the spirit of faithful witnesses and of diligent teachers.

Earliest Teaching Literature

The New Testament thus constitutes the first installment of teaching literature, the first body of subject-matter of religious instruction of historical Christianity. Its books were produced in response to a need for religious information and guidance. Like many books of the Old Testament, some were prepared and used as textbooks of instruction. Later both Old and New Testament writings were incorporated into the Christian Bible or library of religious instruction, the various books of which have since been translated into practically all of the languages of the world and distributed to the ends of the earth for purposes of Christian teaching.

As a matter of fact, the New Testament contains only the sifted treasures of a larger body of apostolic literature, parts of which did not survive the period of dire persecution that followed immediately upon the initial triumphs of the gospel. Isolated fragments of additional literary treasures have since been dug out of ancient rubbish heaps in Bible lands. Such, for example, are the fragmentary *Sayings of Jesus,* apocryphal *Gospels, Epistles, Acts* and *Apocalypses,* dating from various periods during the first four centuries. Such also is the *Early Christian Psalter,* discovered in 1909 by Professor Rendel Harris. In form and style the first Christian hymns preserved in this collection closely resemble those of the Old Testament Psalter, although in content and spirit they substitute the note of Christian triumph for that of Hebrew hope and prophecy. That some were as worthy of being included among canonical Scriptures as were the Hebrew Psalms will be evident from a single brief citation from this earliest of Christian hymn books:

"All the Lord's children will praise Him, and will collect the truth of His faith. And His children shall be known to Him. Therefore we will sing in His love: we live in the Lord by His grace: and life we receive in His Messiah: for a great day has shined upon us: and marvelous is He who has given us of His glory. Let us, therefore, all of us unite together in the name of the Lord, and let us honor Him in His goodness, and let our faces shine in His light: and let our hearts meditate in His love by night and by day. Let us exult with the joy of the Lord. . . . Hallelujah." Ode 41, *An Early Christian Psalter.*

Professor Harris believes that these hymns date from the first century, some of them being composed as early as 50 to 60 A. D. Together with the New Testament writings they thus were a part of the earliest teaching literature of the Church.

There is an interesting passage in Paul's second letter to Timothy which suggests that the great apostle was not unaware of the literary activities of his contemporaries, and that he believed that the Spirit of God was a silent partner in the production of some of these first Christian records, Gospels, hymns, and Epistles. After reminding Timothy of the Sacred Writings of the Old Testament which he had known from his youth up and from which he might gain wisdom unto salvation, the apostle declared in effect that not only these sacred Old Testament writings but "every scripture inspired by God," that is, every scripture with the production of which the Divine Spirit has anything to do, "is also profitable for teaching" and for "instruction in righteousness," as well as for "reproof and correction," which are the negative factors in the same teaching process. It is as though Paul would say: "Yes, Timothy, the writings of Hebrew lawgivers and prophets are still our textbooks, but God even now has in preparation a new teaching literature for the better and more perfect instruction of his children in the Christian way."

Teaching of the Twelve

Long before the books of the New Testament were assembled and made the authentic collection of sacred Christian writings, the leaders of the Church felt the need of a brief summary of the teachings of Jesus and the apostles, such as might serve as a textbook for converts and for all who desired to become Christians. One such textbook, dating approximately from the end of the first century (between 90 and 120 A. D.), has been preserved. It bears the title *Didache,* or *Teaching of the Twelve.* The only known copy of this priceless educational treasure is preserved in the library of the Jerusalem Monastery of

[1]Copyright, 1924, by Henry H. Meyer.

the Most Holy Sepulchre. Apart from the books of the New Testament, it constitutes the earliest known text-book of Christian education and as such answers many important historical questions regarding the practice of primitive Christianity in matters of church government, ritual and doctrine.

The fuller title of this first Christian manual of religious instruction is *The Teaching of the Lord by the Twelve Apostles to the Gentiles.* It is a document composed of sixteen short chapters divided into three parts.

Part One describes "The Two Ways," those of Life and of Death. The Way of Life (Chapters I to IV) is the way of love described by Jesus in his summary of the Commandments.

"Now the way of life is this: first, thou shalt love God who made thee; secondly, thy neighbor as thyself; and all things whatsoever thou wouldst not have done to thee neither do thou to another."

This twofold commandment with the appended negative statement of the Golden Rule is then amplified and illustrated (I) from the teachings of the gospels, especially the sermon on the mount. There are gross sins to be avoided (II), such as witchcraft, sorcery, abortion, hatred; and lesser sins (III), such as evil speaking, anger, astrological practices, vainglorious ambition. These are to give place to the Christian virtues of meekness, patience, mercy, and cheerful submission to the will of God. Then follow sundry exhortations (IV) enjoining liberality, denouncing hyprocrisy and urging the habit of confession and testimony in the Christian congregation. The Way of Death is set forth by merely cataloging the sins that characterized the grossly immoral practices of a decadent paganism in the Roman Empire (V).

"First of all it is evil and full of curse; murders, adulteries, lusts, fornications, thefts, idolatries, witchcrafts, sorceries, robberies, false witnessings, hypocrisies, double-heartedness, deceit, pride, wickedness, self-will, covetousness, filthy talking, jealousy, presumption, haughtiness, boastfulness."

Part two (Chapters VII to X) deals with the sacraments and with the practice of fasting which is to accompany their use. The section on baptism presupposes that the adult applicants for baptism have been "first taught all these things," the reference being to the summary of Christian instruction which precedes. This section also presupposes immersion as the usual practice, but provides that where this is inconvenient the method of pouring (or sprinkling) may be used. The section on the sacrament of the Lord's Supper gives no ritualistic form for its administration, but provides three prayers remarkable for their simplicity, brevity and spiritual quality. We quote from the prayer with which the communion service closes:

"We thank thee, holy Father, for thy holy name which thou hast caused to tabernacle in our hearts; and for the knowledge and faith and immortality which thou hast made known to us through Jesus thy Servant; to thee be the glory forever. Thou O almighty Sovereign, didst make all things for thy name's sake; thou gavest food and drink to men for enjoyment, that they might give thanks to thee; but to us thou didst freely give spiritual food and drink and eternal life through thy servant. . . . Remember, O Lord, thy Church, to deliver her from all evil and to perfect her in thy love; and gather her together from the four winds, sanctified for thy kingdom, which thou didst prepare for her; for thine is the power and the glory forever. . . ."

Part Three (Chapters XI to XVI) is devoted to the Christian teachers. These include Apostles (XI), who are here spoken of as itinerant missionaries; Prophets (XIII), who may also have been itinerants but who here appear rather as settled ministers officiating at the sacraments and entitled to the support of the congregation. Teachers are referred to as well-known and honored officials. Bishops (Presbyters) and Deacons (XV) are purely local officers as yet subordinated to the traveling Apostles and Prophets. Regarding these, we read:

"Elect therefore for yourself bishops and deacons worthy of the Lord, men meek and not lovers of money and truthful and approved; for they too minister to you the ministry of the prophets and teachers.

"Therefore despise them not, for they are those that are the honored among you with the prophets and teachers."

It is interesting to note (XIV) that there is no reference to the keeping of the sabbath, but that already Sunday is regarded as the sacred day of Christian worship.

"And on the Day of the Lord come together and break bread and give thanks, having before confessed your transgressions, that your sacrifice may be pure.

"Let no one who has a dispute with his fellow come

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Church of the Holy Sepulchre Before Remodeling

together with you until they are reconciled, that your sacrifice may not be defiled."

The closing chapter (XVI) is an exhortation to watchfulness in view of the expected early return of the Lord.

"Watch over your life; let not your lamps be quenched and let not your loins be unloosed but be ye ready, for ye know not the hour in which our Lord comes.

"But be ye frequently gathered together seeking the things that are profitable for your souls; for the whole time of your faith shall not profit you, except in the last season ye be found perfect."

Earliest Church Schools

The earliest form of organized educational effort on the part of the Church is found in the Catechumenate of the first four centuries after Christ. The term "catechumen" is derived from the Greek word used in Galatians 6:6, meaning "he that is taught." "Let him that is t a u g h t in the Word communicate u n t o him that teacheth in all good things." The word "catechumenate" thus means an i n s t i t u t i o n in or through which instruction is imparted, that is, a school. Passing through the Latin into English the verb changes but slightly, becoming "to catechize" and still meaning simply "to teach," without reference to the special form in which the instruction is imparted. As a matter of fact, this earliest Christian instruction was imparted in the form of sermonic exhortation and not by means of questions and answers, as our modern use of the words "catechize" and "catechism" would naturally suggest. The pupils in the first Christian church schools were applicants for admission into the Christian fellowship. They were usually adults or young people approaching maturity, although younger children were sometimes admitted.

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Reconstructed Entrance to the Church of the Holy Sepulchre

The instructors were either the bishops or presbyters of the congregation, or teachers specially appointed to instruct the catechumens. They exhorted explicitly against the common vices of the age, such as slander, covetousness, intemperance, adultery, and every form of personal and social impurity. Out of this teaching there came gradually the recognition of fixed rules of Christian conduct based on the teachings of Jesus and summarized in such textbooks as the *Teaching of The Twelve*.

Gradually these rules were formulated into a new code, the Law of the Church, which was thus a product of the conflict of Christianity with the social ideals, standards and habits of antiquity. The earliest authentic Christian code or collection of church laws was known as the *Canones Ecclesiastici* or *Apostolic Constitutions*. This code denied the privilege of church membership to all theater goers, gladiators, Olympian players, dancers, professional musicians, bartenders, makers of images, magicians, fortune tellers, astrologers, and those engaged in other occupations usually associated with paganism, as well as to all who practiced the common vices of paganism.

In substance, therefore, the earliest religious instruction offered by the Church was principally moral and ethical, rather than doctrinal. Another conflict, however, was unavoidable—that of the Christian faith with Gentile philosophy; and it was this struggle that gave to the Christian faith the definite intellectual formulation which it received in the early creeds. For Justin Martyr (died 165) Christianity consists, on the one hand, "in a virtuous life l i v e d in harmony with the Commandments," and on the other hand "in faith in Jesus Christ as the divine Teacher of the human race, but in whom was set forth the truth concerning G o d the Creator, righteousness and eternal life, and who at his reappearing will give to the faithful the reward of immortality."

It was this distinction between life and faith, between moral conduct and religious belief, that brought about gradually the peculiar gradation of religious instruction which characterized the catechumenate at the time of its highest development during the third and fourth centuries. Of every convert from paganism it was first required that his conduct give evidence of a changed life, that he forsake the habits and customs of paganism out of which he had come, and that he adopt and consistently practice the Christian way of life. Only after this change of life was clearly evident could he become a candidate for membership and be enrolled as a catechumen and with other students be admitted step by step into the Christian "mysteries," as the formulated beliefs of the Church were designated. These beliefs or teachings were called mysteries because they were kept from the knowledge of outsiders and carefully safeguarded against misuse by designing enemies of the new fellowship. This practice was not observed in the very earliest period of the church but was introduced about the close of the second century.

Duration of Instruction

In the Apostolic Age, that is, during the years immediately following the death of Christ, baptism was administered immediately following conversion, as in the case of Cornelius, Lydia and the jailer at Philippi. Very soon, however, it was discovered that a period of probation and instruction was necessary in order to safeguard the high standards of Christian living set by Jesus and the first apostles. Toward the close of the first century the period of probation was usually two years. The *Apostolic Constitutions*, according to the oldest texts, lengthened the period of instruction of catechumens to three years. This was the rule, but if students were diligent and zealous they were permitted to finish sooner. Jewish converts were given special consideration. The reason for this was because of their familiarity with the Old Testament from which was taken a large amount of the total subject matter of instruction. Many of the teachers were selected from among the most proficient catechumens.

"If (the catechumen be) a layman, instructed in the Word and of honorable character, he shall teach, for they shall all, saith the Prophet, be teachers of God."

The number of classes or grades of catechumens naturally varied at different times and in different places. In all cases there were at least two grades, sometimes called (a) beginners, (b) proficients; and sometimes (a) hearers (audientes), (b) competents (competentes). In the fully developed catechumenate there were often as many as four grades, as follows: (a) hearers—those first admitted to formal instruction; (b) kneelers (genu flectentes)—those who had advanced to the state of diligent seekers; (c) competentes—fit subjects for baptism; (d) the elect (electi)—those both fit and in immediate preparation for baptism. The class farthest advanced in preparation (d) was given a course of special intensive instruction, usually immediately preceding Easter. A separate further comment is required concerning each of the classes:

a. *Audientes.* This group included all who had expressed any desire whatever to become acquainted with the Christian religion. There was danger that some who were unfriendly might be among this number with the intention of spying on and betraying the Christians. For this reason the members of this class were not permitted to remain during the instruction given to the higher classes and were not even allowed to hear the prayers offered in behalf of the truly penitent.

b. *Genu Flectentes.* To this group belonged those who had been found to be true seekers and who therefore were ready to prostrate themselves and seek salvation through Christ. They were given regular preliminary instruction concerning what was required in Christian conduct, but not concerning the sacraments or creeds or sacred mysteries, instruction concerning which was reserved for the competents and electi.

c. *Competentes.* This group or grade included those who after preliminary instruction in the preceding grade or grades, had made sufficient progress and desired to be prepared for baptism. In order to be admitted into the class of competentes the individual had to petition the church authorities for such admission. When admitted to this grade the catechumens were registered in the books of the church and organized for special intensive instruction preceding baptism.

d. *Electi.* Admission to the grade of competentes was followed by careful examination for proficiency with the result that frequently the competentes were subdivided into two groups, one of which was further advanced than the others. These were the "electi."

Where the catechumenate was developed to this highest form, all four classes above mentioned were separate and distinct from each other.

When catechumens in the course of their instruction were found guilty of practices contrary to the Christian way of life they were disciplined, usually by demotion. Thus one of the early church councils decreed, "If any catechumen, who comes to church, and stands in any order of catechumens there, be found guilty of sin; if he be a kneeler or prostrater, let him become a hearer, if he sins no more; but if he sin while he is a hearer let him be cast out of the church." Another form of discipline was the postponement of baptism.

Scope of Earliest Christian Teaching

The subject-matter of religious teaching comprising the curriculum of the early catechumenate and used during the years of instruction that preceded baptism is summarized briefly in the *Apostolic Constitutions* as follows:

"Let the catechumen be taught before baptism the knowledge of the Father unbegotten, the knowledge of his only begotten Son, and Holy Spirit; let him learn the order of the world's creation, and series of divine providence, and the different sorts of legislation; let him be taught why the world, and man, the citizen of the world, were made; let him be instructed about his own nature, to understand for what end he himself was made; let him be informed how God punished the wicked with water and fire, and crowned his saints with glory in every generation, viz. Seth, Enos, Enoch, Noah, Abraham, and his posterity, Melchisedech, Job, Moses, Joshua, Caleb, and Phineas, the priest, and the saints of every age; let him also be taught, how the providence of God never forsook mankind, but called them at sundry times, from error and vanity to the knowledge of the truth, reducing them from slavery and impiety to liberty and godliness, from iniquity to righteousness, and from everlasting death, to eternal life. After these he must learn the doctrine of Christ's incarnation, his passion, his resurrection and assumption; and what it is to renounce the devil, and enter into covenant with Christ."

An illustration of the more intensive instruction given to the candidates for baptism (electi) is found in the Lenten lectures delivered to this group by Cyril, Bishop of Jerusalem (died 386) at the Church of the Holy Sepulchre. These are twenty-four in number of which the last five were given after baptism, during Easter week. The introductory lecture is an exhortation to candidates to examine their motives in seeking baptism. It stresses the importance of intensive preparation and of personal surrender to Christ and explains the reasons for secrecy toward outsiders. Then follow in succession separate lectures on repentance, baptism, the creed, faith, and the separate articles of the creed. The five lectures that follow baptism were in further explanation of this and other sacred rites connected with the reception of the candidates into church membership including also the communion service.

BRIDGING THE GAP WITH THE HIGH SCHOOL AGE

By George W. Owen

THE high-school age is the most critical in the church school. I do not say it is the most important. But here we win or lose—the past and the future both. All that we have put into the young lives by patient training during the early years may be lost now by a wrong method, lack of sympathy, or neglect. If interest and loyalty are sustained through these years, Christian life and service are likely to become permanent. Decisions made at this time are more far-reaching than those made at any other period of life.

It is in this period that the youth is most likely to be misunderstood. He certainly does not understand himself. Since he often needs the things that he does not desire, it requires much patience, sympathy and understanding to see that he gets them in spite of his apparent resentment. It is no wonder then, considering the difficulties of this period of life and the neglect of religion in many homes, that the church has lost a large proportion of its youth in these ages.

Our own local efforts to bridge the gap and tide these young people safely over from childhood to manhood and womanhood have been of two kinds. First, we have improved the Sunday sessions of our church school, so as to meet more adequately the needs of the young people. And secondly, we have provided inter-week classes and activities for their development.

Since the public schools in our community do not have the junior high-school system, it seems wise for us to keep the old grading, our Intermediate Department thus including the last year of grammar school and the first three years of high school. The most critical place seems to be the fourth year of our Intermediate Department and the problem is very largely one of providing suitable teachers for this year's classes.

After watching several classes go to pieces for lack of steady and competent teachers, we decided that this must be prevented at all costs. When a suitable volunteer teacher could not be found, we hired a competent trained teacher. In some respects it is not a fair principle to pay some teachers while others volunteer; but we were facing a practical problem and felt that rather than see a group of ten boys demoralized, drop out of the church life and perhaps go to the bad—boys into whose lives we had put ten or twelve years of church effort—we would pay a teacher. It has not been necessary each year since then to hire a teacher. Just at present we are very well equipped with volunteers, but we have come clearly to the conclusion that whatever else happens in the church school, the intermediate classes must have good teachers.

Educational Standards

To good teachers, organized classes, and a definite curriculum, we have added educational standards that must be met for promotion and these standards have won the respect of the pupils. Training in worship comes partly through assigning to each class a definite responsibility for conducting the worship hour of the department. With due notice, and the cooperation of teacher and department head, splendid results in reverence and in the development of the young people have been obtained. They read the Scripture, they prepare and offer the prayers, provide special music, and often give original ideas on the topic that strike close to the lives of their classmates.

The graduation exercises of the Intermediate Department are held on a separate evening with a carefully prepared program, when diplomas are awarded to those who have actually done the required work, and these graduates are formally, yet cordially, welcomed into the Senior Department. At one of our recent intermediate graduations *Ruth the Loving* was given as a class play. Besides the class play the following parts were taken by different members of the department: bugle call, greeting, piano duet, vocal solo, drum and cornet, piano solo, song. There were a class song, a brief address by the pastor, the presentation of diplomas and welcome into the Senior Department.

Having gotten the girls and boys through the Intermediate Department, the next thing was to organize and grade the Senior Department so that it would provide suitable training and adequate appeals to interest and to service. This we have measurably done.

The Senior Department is well equipped with teachers. The chief counselor is a paid worker who teaches the third-year senior girls. Preceding the class sessions in separate rooms, this department meets as a unit for a fifteen minutes' service of worship which is conducted in turn by the young people themselves. The young people of this department are very active in social service and missionary work, providing special services, music and entertainment for various institutions; helping poor families; planning dramatic entertainments; conducting church services; sewing; raising money; and arranging social activities, including sleigh rides, outdoor hikes, and occasional parties of the highest type. The story of this department is a long and interesting one.

Week-Day Classes

The other line of activity which we have followed has consisted of various inter-week classes. High-school pupils had come into the pastor's week-day classes which at first were confined to preparation for church membership. These classes later developed into a more inclusive week-day school. The high-school pupils who had come into these classes were kept in a group by themselves, and for several years this was conducted as a mixed class taught by the pastor on Wednesday afternoons. From a long list of topics put on the blackboard the pupils themselves selected those which should be treated during the course, and the discussion of these topics was kept

close to the interests of the young people's own living.

In connection with our community training school a community class for teen-age girls was organized. Three of these girls' classes have been held on Monday afternoons at five o'clock, the community school meeting on Monday evening. More than two hundred girls have availed themselves of these opportunities, each one paying an enrollment fee of one dollar for a course of twelve lessons, thus making the course self-supporting. Not only was the cooperation of parents heartily given, but many parents have petitioned for the continuance of such courses for the sake of their girls who were too young to take them when the classes were started. We are sure that these girls will make homes of a much higher and better sort than they would have without the help that these classes have given. The high-school girls of our own church were asked to join these classes and were given credit for attendance in our own week-day program.

This left the boys of our own church unprovided for. They were invited to a series of supper conferences on Friday evenings preceding the prayer meeting. The first year we enrolled thirty high-school boys and had an average attendance of twenty-seven. Topics were chosen as previously described. Among these topics were the following: prayer, the Bible, social relationships, courage, faith, choosing a vocation, choosing a life partner, keeping physically fit, our own church.

Our community class for girls was so successful that the next year we decided to try the same thing for the boys. Although we endeavored to secure the best instructors that we could find, it was not a success. We had only about twenty boys from six churches, whereas the year before we had had thirty boys from our own church. Notwithstanding publicity and effort, and the fact that our community is noted for its willingness to shoulder undertakings as a group, yet the community class failed. Perhaps this was partly because of the neglect of a common undertaking by individual churches, and partly because there seem to be very few people who understand boys of high-school age.

For the current year therefore we decided to go back to the individual church plan for the high-school week-day work. Early in the year a community class for girls was held. When this was over we called together all the girls and boys in high school of our own church, and for sixteen weeks have had one of the most enjoyable and inspiring series of conferences that has ever been held in the history of the church. If you could look into the happy, buoyant faces of sixty high-school girls and boys every Monday evening, catch a little of their enthusiasm, and give them something in the way of instruction and vision from history and experience, your heart would surely thrill as our hearts have thrilled.

A notable feature of this conference is the supper. We have a simple supper prepared by different volunteer workers. Notwithstanding the fact that we have a regular Friday evening supper, aside from suppers or dinners that come at the monthly meetings of certain clubs, yet there are usually people who are not overburdened with church work who will undertake a special group supper because of their interest in the girls and boys. Each girl and boy pays fifteen cents, and this payment is made whether the person is absent or present. That was the definite understanding at the beginning of the class. This fee does not entirely cover the cost of the food, the balance being taken either from the church-school budget or from private subscription.

Each evening when we gather for supper, after a few words of introduction, the blessing is asked by one of the boys or girls who has previously volunteered, and has had at least a week in which to think the matter over and prepare. Those who have never taken this part before often confer with one of the leaders so that it may be well done.

At the first meeting of the class the question of what to study was presented to the girls and boys for their consideration. On their own initiative they voted to have a course in church history. Each evening about twenty minutes has been devoted to definite instruction. We began with the

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"We Never Did"

by Angelo Patri

"THE trouble with this generation is that they know more than their fathers and mothers do. You can't *tell* them anything! They run hither, thither, and yon, and we can't get close enough to salt their tails," grumbles the generation just ahead. "We never *thought* of doing the things they do, now did we?"

We did not! Emphatically, we did not! Not because we were less inclined to explore the far horizon, but that the horizon was not so far. In other words, we did not as they do because we *could* not.

There were no automobiles into which we could hop and race with the wind.

We did not discuss certain social problems as frankly as do the young folk of today, but we went as far as a limited knowledge and a hidebound convention would permit.

And because we were so limited and so bound, we moved in a charged and clouded atmosphere, whereas this generation sees clearly and fears nothing because knowledge brings safety.

It ill becomes us who made the most of our little freedom and limited opportunities to cavil at the greater reach of the youngsters. It were better for us to try to catch up and enjoy the new heaven and the new earth along with our children. Have we not provided them and are we not responsible for them and for these new and rather startling children?

We sat on the porch watching the sun shimmer and glow over the lake as it set beyond Blue Ridge. The evening was very still in the pause before the birds' evening song.

I listened for the bell that said Darby's cows were on their way home for the milking, but no sound came. I wondered why I could not hear the children down in the camp on the edge of the valley. Why were they so still?

There came the sound of a church bell calling for service. There was something strangely familiar about the chime, and something unusual about the familiar sound. No church in the mountains carried that chime. My ears strained in eagerness to understand.

"Glory be to God on High," a voice of wonderful power and sweetness rang out on the still air, floated across the lake, and rested on the top of old Peaked, who allowed it to rest there without thought of flinging it back in echo. Just let it rest!

The last note died away and a voice that I knew well, and with thousands of others loved and reverenced, began, "Our Father, who art in heaven, hallowed be thy name."

We, the older generation on the hill, were listening with the youngsters in the valley to the stately service of the church performed in the great city hundreds of miles away.

We never did that, did we? Don't you see that this generation has taken a flying leap and is far ahead of us? It is we who must lengthen our stride, not they who must shorten theirs. Let's keep up so we will be close enough to whisper a word in season now and then.

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HOLDING OUR YOUNG PEOPLE

By Herbert F. Loomis

"THE young people no longer come to our church. I don't know what to do." These are the words of a pastor who is troubled. "Our church school has a splendid elementary department and we have a good adult department, but we have no young people. Our school is like a dumb-bell, large at both ends but thin in the middle." This remark comes from a church-school superintendent who is perplexed. "Our young people's society is dead. None of the young people attend any more." Thus speaks a discouraged president of a young people's society. Everywhere, pastors, superintendents, teachers and parents are earnestly asking, "How can we hold our young people?" In their anxiety about youth many adults refer to them as a problem and admit that the situation is so difficult that it is beyond solution. Is it? One thing is certain—the young people are at hand. They are much alive and awake. Their enthusiasm is quite evident in many aspects of community life. One wonders why these young people who express themselves so whole-heartedly in many of the community enterprises are so often considered a problem by the church.

Finding a Way

Undoubtedly the church itself must share largely in the blame for the gap within the church ranks which it so deplores. It has been too complacent, too willing to consider the young people a problem—and one which cannot be solved. On the other hand, the church that exhausts every resource of mind and strength to solve this problem finds youth enthusiastically entering into its life and sharing its work. That the church can find a way of winning and holding the young people and of leading them to service in the community is seen by the success of many churches. They have paid the price and are reaping with joy the benefit of youthful participation in their church life.

What is the price? What must the church do to hold its young people?

Understand Youth

Sympathetic understanding is the first requirement. If the young people are to be an asset instead of a problem it will be necessary for our adults to replace criticism with understanding. This is neither easy nor popular. To say how wild and wicked our youth are makes good newspaper copy. To slam the flapper age always awakens a response among a certain class of adults. But to understand them requires patience, thought, tact and rare judgment. It may even require the humble admission that we in our youth were just as much a problem to our elders, and as such came in for our share of severe criticism. The story is told of a young boy who went away to college and while a freshman took on the airs of a dude. He wore the most striking of the latest styles. At the Christmas vacation he returned to his home dressed in the most fastidious of modern clothes. His father came from the house to meet him. He surveyed him from head to foot and then said disgustedly: "Well, son, you certainly look like a fool." Just then the next door neighbor seeing Bill ran across the yard and held out his hand in welcome, as he exclaimed: "Hello, Bill, it's good to see you home again. You're the perfect image of your dad when he first came home from college." What we need is perspective and a good memory. Then we will understand youth better and criticize him less.

Listen to this indictment of young people taken from the Galveston (Texas) News: "Never was there a time in the history of society showing such a want of discipline and so strong a tendency toward looseness as at present. It is seen, felt and read of at all times and in many places, building up a fearful influence of evils which, if not checked by banishing ignorance and pushing forward more earnestly the cause of education and religion, will demoralize the tender years of youth, crush out the virtue of polite society and the good old rules which rear the eager boy and blushing girl into years of discretion, modesty, culture and usefulness." Sounds natural, doesn't it? But wait! This severe indictment of young folks was written in 1874, forty-nine years ago. The editor of the *Christian Herald* reminds us that the terrible young folks referred to are now "us old folks," and remarks, "Inside of forty-nine years we managed to reform, turn over several leaves in the book of life and are now fairly decent and respectable citizens, good husbands and wives."

Once we cease calling young people a problem, try to understand their youthful attitudes and desires, and show them how greatly we believe in them and how much we are depending upon them, we will meet with a response that will be surprising, and we will have made a good beginning in our effort to hold young people.

Challenge Youth

Understand them! Then challenge them! Many young people stay away from church because they say it is dull and uninteresting. It makes them feel like going to sleep when they want to be up and doing. Youth specializes in life. He seeks the challenge of the difficult. Creative activity is what he requires. Youth says to the church:

"Got any rivers you think are uncrossable?
Got any mountains you can't tunnel through?
We specialize in the wholly impossible—
Doing the things that no one can do."

A Word from Youth

Here is a letter an eighteen-year-old girl, a freshman in college, wrote after attending a summer young people's conference.

"Of course," she writes, "we hear a great deal about ideals, but only one of the speakers has told us what they ought to be. They take it for granted that we all have ideals, but because we are weak and wicked we don't

live up to them. I wish they knew how many of us are asking, 'What is right? What ought to be done?' We hear so many conflicting statements from so many leaders and successful people with such absolutely different standards. But Dr. —— seems to understand. He gave us a perfectly great set of ideals. I'd like to take them for my own, and I mean to do it. When you begin to think about it there are so few things to call us up to a high plane of thinking and being. You don't get it in school. Of course you get the studies, but I mean you don't talk about ideals often. You don't see many ideals in the movies or in the theater. Every one tells you that you mustn't copy what you see there. And you don't get ideals in most books. Have you read —— that all the girls are reading? What do you think of its ideals?

"Of course you can get ideals in church, but in our church at home there are almost no young people, and in college the preachers do not often talk about life. I went to Sunday school at home, but the time was so short we never got through the lessons and we did not behave very well. Really this week has been the first time in my life when ideals have been put right up to me. Most of the other girls agree with me. We have never been challenged to think of these things, and I'm eighteen and ought to have been thinking about them for years. I thought about my own popularity, about a good time, about getting into college and about my ambitions. Mother used to scold about things I did, but she never explained, and father laughed at both of us. Can't something be done to help us—I mean the girls who have not been at this conference, and the boys—to help us think about life the way we have been up here?"

Youth wants a way of life that is high and noble. He is ready to match his strength and wisdom to the problems of life. He expects the church to show him the important part he may play in remaking the world. Challenge him with high ideals and he will respond.

Give Them Responsibility

A third guide-post along the highway to the heart of youth has this suggestion for the church, "Use them"! Youth wants responsibility. He wants to be in the midst of the game playing his part. It has been my privilege to address a number of young people's conferences within the past year. Repeatedly I have asked those in attendance why the young people are not more generally found within the church. With earnest frankness they have responded that the church is an old folks' institution; the sermons do not deal with subjects of interest to them, and officers are their elders, even the ushers are all adults. They feel that the church does not really want or need them. So they slip away. Undoubtedly one of the reasons so large a percentage of ministers and church leaders have in the past come from the small country church is that there they found responsibility and were truly needed. A national leader of one of our church bodies gives as the reason for his entering the ministry the fact that in the country church he found opportunity to express himself. He recalls a church meeting at which no one would become superintendent of the Sunday school. As a sixteen-year-old boy he sat there wondering at their difficulty in finding a leader. Finally a lady said as she looked at him: "Fred might become superintendent." Immediately Fred responded: "Yes, I can do it." So, a sixteen-year-old boy became superintendent of the Sunday school and was bound to the church with cords of service.

Taking Them Into Partnership

Often the older folks in the church say that things can't be done and the result is that they are not done. Once the young people are taken into partnership these adults will have some happy surprises. If youth is really to be harnessed to the church program he must be given responsibility. Let him have representation on the official board of the church, let him sit with his elders on the board of trustees and the board of deacons. Let a representative of every young people's class belong to the church-school cabinet, attend with the teacher and have an equal share in making the church-school program. Let the young men serve with the older men as ushers. Let the young folks be responsible occasionally for an evening church service. Youth has musical ability and dramatic talent. Let the church use it. Use the fervor of youth, turn it into constructive channels, and the problem of the young people will have vanished and in its place will be found an asset. Once we get young people to doing things they themselves will find a place in the life of the church.

Open the Doors

The modern youth is a part of the community and as such is daily being molded by community ideals and standards. Many a youth is outside the church because the currents of community life run counter to the ideals of the church. The moral overstrain caused by his environment too often becomes his undoing. When on all sides youth beholds the beckoning hands of commercialized amusements and notes the closed doors of the church, it is little wonder that he is apt to follow the lure of the lights. The public dance hall, the cheap motion picture house, the pool room, the amusement park want youth and let him know it in no uncertain terms. If the church would hold its youth it must open wide its doors. The church has an opportunity to help them decide what is right and wrong use of leisure time. Our young folks want and will have their pleasure and recreation. If they turn to the church for it, too often the adult members look at them with suspicion and complain, "They are only after a good time." Yet adolescent youth spontaneously yearns to find his recreation amid good associations, under good standards and inspiring leadership. Are we ready to say with one wise church leader, "Youth normally turns toward the wholesome pleasures and seeks to fill up his leisure time with the things that make him a better man. He is right in his expectation that the church should help him in his recreation"? Let the church do this and youth will turn to the church.

Harnessing Their Enthusiasm

Well may the church be called blessed which is winning and holding the youth by a sympathetic understanding of his viewpoint, by raising high before him ideals that challenge his best endeavor, by arranging its activities so that he shares largely in the church's life and work, and by presenting an inviting program of recreational activities of character-building value. Happy the church that pays the price of harnessing the enthusiasm of youth to the great tasks of the kingdom of Christ.

THE ARMOR OF GOD[1]

A Service of Scripture and Song for Young People

Arranged by Eleanor Stanley White

THIS service may be given any time during the year. Its message is found in Ephesians 6: 10-17. To make the service most effective the choir and the seven characters should have the complete program, the congregation using the simplified form. There should be no announcements of any kind during the Service. ¶ Those taking part consist of a chorus choir of not less than twenty voices, and seven young people, one chosen as the leader, who recites the passages of Scripture, and six others chosen as characters to symbolize the Armor of God. The six characters come to the platform at the time indicated in the Service. The costumes are exceedingly simple. The seven characters, including the leader, should be dressed in Roman costumes; if girls, in flowing cheesecloth robes, with gold headbands; if boys, they should be dressed as Roman warriors.

Organ Prelude: *Pilgrims' Chorus* from *Tannhäuser,* Richard Wagner.

Processional by the Choir: *Lead on, O King Eternal.* Tune—*Lancashire.*

Lead on, O King Eternal;
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home;
Thro' days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet Amen of peace!
For not with swords, loud clashing,
Nor roll of stirring drums,
But deeds of love and mercy,
The heavenly kingdom comes.

(*The Leader comes to the platform during the singing of this verse.*)

Lead on, O King Eternal,
We follow, not with fears,
For gladness breaks like morning
Where'er thy face appears.
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.

[1]Copyright, 1924, by Eleanor Stanley White.

Leader: O come, let us worship and bow down;
Let us kneel before the Lord our Maker.

Prayer: Sung by the Choir. *Largo* by Handel, with violin obligato.

Father in heaven, thy children hear
As they adoring bow.
O thou Almighty One, our weakness heed,
Strengthen our faith, with hope inspire our hearts,
Flaming our souls with love like unto thine.
Then shall thy works abound.
Men shall proclaim that God, our Lord, is God alone
And holy, holy his name, and holy his name;
God our Lord is God alone,
And holy, holy his name.

From *Twice 55 Community Songs,* C. C. Birchard and Co., Publishers, Boston, Mass.

Leader: Psalm 100.

*Make a joyful noise unto the Lord all the earth.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he is God:
It is he that hath made us and not we ourselves;
We are his people and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him; and bless his name,
For the Lord is good; his lovingkindness endureth forever and his faithfulness unto all generations.

Hymn: Sung by the Choir and Audience, standing.
O Worship the King, All-Glorious Above.
Tune—*Lyons.*

O worship the King, all-glorious above,
O gratefully sing his power and his love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light;
It streams from the hills, it descends to the plain,
And sweetly distills in the dew and the rain.

Frail children of dust, and feeble as frail,
In thee do we trust, nor find thee to fail;
Thy mercies how tender, how firm to the end,
Our Maker, Defender, Redeemer, and Friend. Amen.

Leader: Romans 12: 1-3.

*I plead with you therefore, brethren, by the compassions of God, to present all your faculties to him as a living and holy sacrifice acceptable to him. This with you will be an act of reasonable worship. And do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is—that will which is good and beautiful and perfect.

(*New Testament in Modern Speech,* R. M. Weymouth, The Pilgrim Press.)

Hymn: Sung by the Choir and Audience, seated.

Take My Life, and Let It be. Tune—*Ellingham.*

Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my will and make it thine;
It shall be no longer mine;
Take my heart: it is thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee!

***Leader:** Finally, be strong in the Lord, and in the strength of his might.

***Hymn:** Sung by the Choir, standing.

A Mighty Fortress is Our God. Tune—*Ein' Feste Burg.*

*During the singing of this hymn, the six characters who symbolize the armor of God come to the platform. Each one carries a piece of armor mentioned in the passage of Scripture. They take positions on either side of the leader, which they hold until the end of the closing hymn.

*A mighty fortress is our God,
A bulwark never failing;
Our helper he, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth is his name,
From age to age the same,
And he must win the battle.

***Leader:**

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Ephesians 6: 11-13. American Standard Version.

***Hymn:** Sung by the Choir, standing.

Stand Fast for Christ Thy Saviour. Tune—*Ellacome.*

*Stand fast for Christ thy Saviour!
Stand fast whate'er betide!
Keep thou the faith, unstained, unshamed,
By keeping at his side;
Be faithful, ever faithful,
Where'er thy lot be cast,
Stand fast for Christ thy Saviour!
Stand faithful to the last.

Walter J. Mathams.

***Leader:** Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness.

***Hymn:** Sung by the Choir, standing.

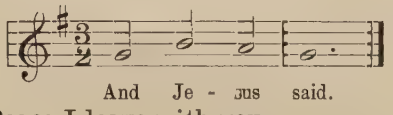
O Jesus, Prince of Life and Truth. Tune—*All Saints.*

O Jesus, Prince of life and truth,
Beneath thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and thee,
To die, to suffer, and be spent
To set our brothers free.

***Leader:** And having shod your feet with the preparation of the gospel of peace.

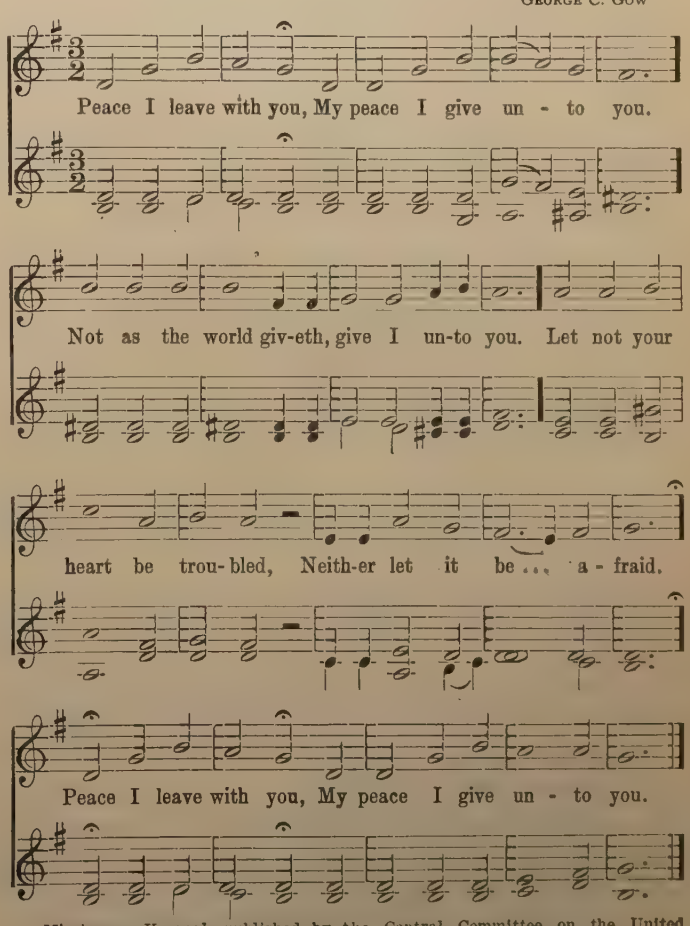
***Choir:** Seated.

Solo voice—And Jesus said.



Chorus—Peace I leave with you,
My peace I give unto you.
Not as the world giveth, give I unto you.
Let not your heart be troubled,
Neither let it be afraid.
Peace I leave with you, my peace I give unto you.

GEORGE C. GOW


Peace I leave with you, My peace I give un - to you.
Not as the world giv-eth, give I un-to you. Let not your
heart be trou-bled, Neith-er let it be ... a - fraid.
Peace I leave with you, My peace I give un - to you.

Missionary Hymnal, published by the Central Committee on the United Study of Foreign Missions. Used by permission.

***Leader:** Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation.

*Solo: *There is a Green Hill Far Away.* By Charles Gounod.

There is a green hill far away, without a city wall,
Where the dear Lord was crucified, who died to save us all.
We may not know, we cannot tell, what pains he had to bear.
But we believe it was for us he hung and suffered there.

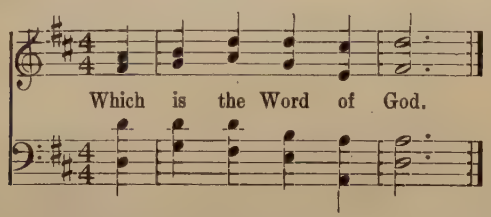
He died that we might be forgiven. He died to make us good,
That we might go at last to heaven, saved by his precious blood.
There was no other good enough to pay the price of sin,
He only could unlock the gate of heaven, and let us in.

O dearly, dearly has he loved, and we must love him too,
And trust in his redeeming blood, and trust in his redeeming blood,
And try his works to do, and try his works to do!

*Leader: And the sword of the Spirit.

*Choir: Seated.

Which is the Word of God.



Leader: And Jesus said, Go ye into all the world and preach the gospel to the whole creation. Mark 16: 15.

Hymn: Sung by Choir and Audience, standing.

Soldiers of Christ, Arise. Tune—*Diademata.*

Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies
Through his eternal Son.
Strong in the Lord of Hosts,
And in his mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

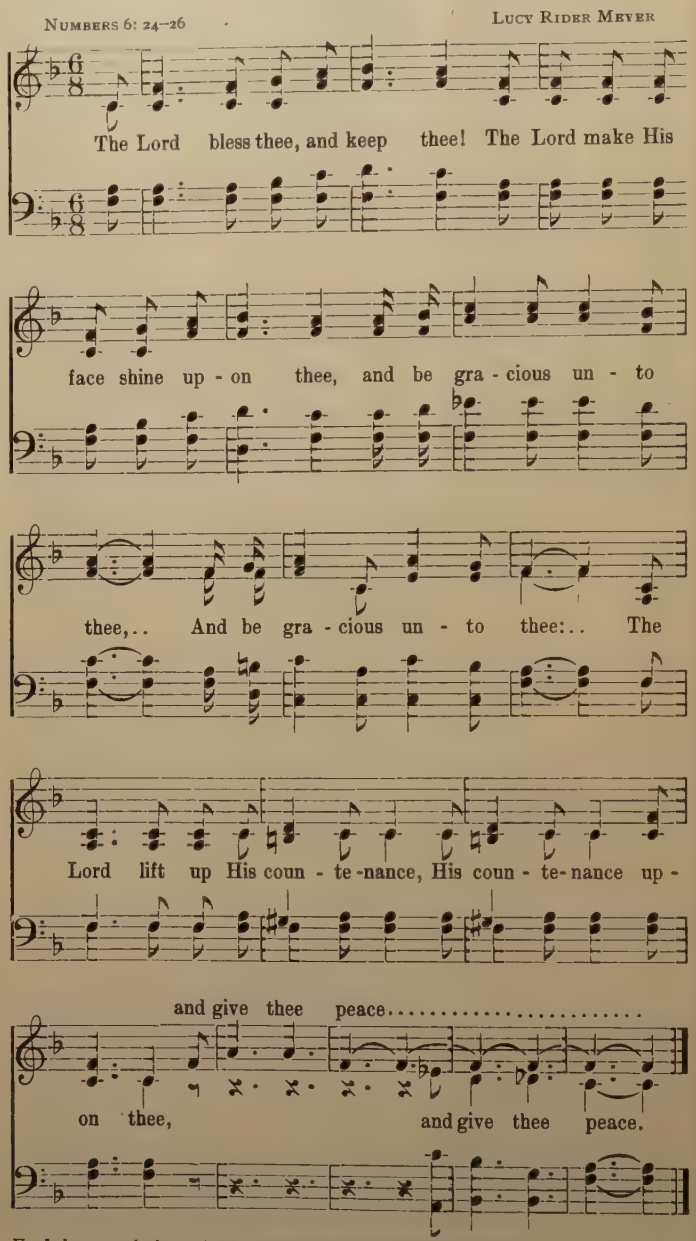
Stand, then, in his great might,
With all his strength endued;
And take, to arm you for the fight,
The panoply of God!
That, having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand entire at last.

Leave no unguarded place,
No weakness of the soul,
Take every virtue, every grace,
And fortify the whole.
From strength to strength go on;
Wrestle, and fight, and pray;
Tread all the powers of darkness down,
And win the well-fought day.

(Hymn played through softly as the six characters and Leader leave the platform.)

Benediction: Sung by the Choir and Audience, seated.

The Lord bless thee, and keep thee!
The Lord make his face shine upon thee,
And be gracious unto thee:
And be gracious unto thee.
The Lord lift up his countenance, his countenance upon thee,
And give thee peace, and give thee peace.


Numbers 6: 24–26
Lucy Rider Meyer
The Lord bless thee, and keep thee! The Lord make His
face shine up - on thee, and be gra - cious un - to
thee,.. And be gra - cious un - to thee:.. The
Lord lift up His coun - te - nance, His coun - te - nance up -
and give thee peace.....
on thee, and give thee peace.

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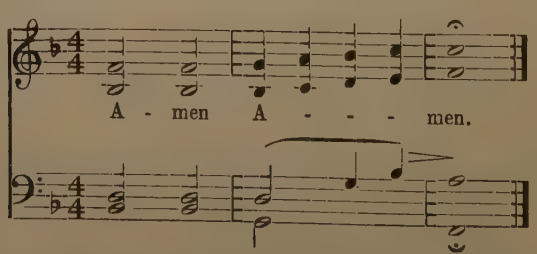
Amen: By the Choir.



Note: The simplified form of this program, which is used by the congregation, omits the starred passages. Otherwise it is the same.

HOW TO INTEREST THE HIGH SCHOOL PUPIL

By Mabel E. Swift

HOW often has a church-school teacher of the 'teen age met with the following experience as she assigned a bit of special work to her class? "Oh, Miss A., that would be interesting, but I have so much reading to do for school that I really have not the time this week!"

The latter has to be done for high school. The church school cannot secure enough interest for the preparation of lessons. Is this right, or is it wrong? What is the duty of the church-school teacher? Her work of training in the highest things is surely as important as the so-called secular teaching. It seems as if there were two alternatives. One is to add more and more to the already crowded program of the 'teen age pupil, and the other is to correlate the two groups of lessons so that each will help the other. If special assignments can be made that will include a new point of view on high-school subjects so much is gained. Can it be done?

Training in religion must not be omitted, and for the sake of the boys and girls they should not be so overworked that religion is made an added burden instead of a source of strength and inspiration. Religion, when it is vital, touches all of life and is not confined in a separate compartment. Any one having the privilege of being with high-school pupils realizes how much of their interest that life takes. Compare with this the meager hour on Sunday devoted to the study of the church-school lesson. Let the lessons of the week have new light and meaning cast on them by a teacher who realizes that God's love shining on all things can be interpreted by all that is high and noble, and a new meaning may be given to life.

An Experiment in the Study of Literature

The following paragraphs are the result of an experiment along this line in the study of literature. This seems the most natural field to which to turn at first, but the same method may be used in other subjects. Many times "English" is just another lesson to be mastered and the real message is missed. W. J. Long's definition of literature is a splendid interpretation of the possibility of literature as an agency in religious education. He says, "Literature is the expression of life in words of truth and beauty; it is the written record of man's spirit, of his thoughts, emotions, aspirations; it is the history and the only history of the human soul. It is characterized by its artistic, its suggestive, its permanent qualities. Its two tests are its universal interest and its personal style. Its object, aside from the delight that it gives us, is to know man, that is, the soul of man rather than his actions; and since it preserves to the race the ideals upon which all our civilization is founded, it is one of the most important and delightful subjects that can occupy the human soul."

A brief study of the illustrations drawn from sources other than the Bible found today in church-school textbooks, revealed such splendid material as the following: Addams, Thurston, Speer, Brooks, Mathews, Lyman Abbott, modern essays and biographies. These are all fine and teach splendid truths. But do they secure the same response as would references to Scott, Dickens and Shakespeare, Eliot, Tennyson or others which are being read in school? If an adult is reading a certain book and this is referred to in a sermon, a new interest in the rest of the talk is awakened. The same response may be looked for in our high-school boys and girls.

In Lesson IV of *The World a Field for Christian Service*, Course XII of the *International Graded Series*, the aim is stated thus: "To help formulate a standard of success that will stand the test in every activity of life." In Tennyson's *Idylls of the King, Gareth and Lynette*, the scene between Gareth and his mother is a concrete example of two standards of success. Gareth is urging his mother to allow him to go on a quest. She, longing to shield him, offers to get some one to secure the desired prize for him.

"And Gareth answer'd her with kindling eyes,
'Gold? said I gold?—ay then, why he, or she,
Or whosoever it was, or half the world
Had ventured—had the thing I spake of been
Mere gold—but this was all of that true steel,
Whereof they forged the brand Excalibur,
And lightnings play'd about it in the storm,
And all the little fowl were flurried at it,
And there were cries and clashings in the nest,
That sent him from his senses: let me go.'"

From the same Idyll may be found an illustration fitting in with the lesson on *Youth, Life and the World's Needs*. The aim of this lesson is, "To consider the possibilities, powers and ideals of youth with relation to the world's needs." Again Gareth says,

"Let me fly discaged to sweep
In ever-highering eagle-circles up
To the great Son of Glory, and thence swoop
Down upon all things base, and dash them dead,
A knight of Arthur, working out his will,
To cleanse the world."

The following from Dickens' *Tale of Two Cities* are also suitable. For lesson number thirty-three, dealing with *Liquor, Tobacco and Opiates* we find this quotation:

"Those were drinking days, and most men drank hard. So very great is the improvement time has brought about in such habits that a moderate statement of the quantity of wine and punch which one man would swallow in the

(Continued on page 235)

THE ROMANCE OF FACT[1]

By Margaret Slattery

THE romance of fact is a paradox. That any hint of romance can hover over what we term, in tones of finality, *a cold, hard fact,* seems impossible. Most of us fail to realize how few cold, hard facts there really are, for it is natural, in the changing life about us, that we should cling to the things that promise permanency. "The everlasting hills" and "the solid rock" give us a sense of comfort and security, but the hills are not everlasting and granite wears away as the centuries pass. "The eternal truth" is another refuge for man's spirit, eager for sure anchorage. *Truth* there is and it is unchanging, but what man *thinks* about this "eternal thing" differs greatly from age to age. Over his facts, discovered by patient research, often paid for by the life of the discoverer, there lingers the air of romance. Something more may be revealed tomorrow, something which will completely change the long-sought and cherished thing. When man realizes this, the seed of humility begins to develop in his soul and the passion for truth is born. He becomes a real *learner* in the Universe of God—then he can teach.

The Old and the New

I have often thought of those teachers in the long past who, with infinite pains and deep conviction, taught their pupils that the earth is flat. Then Magellan sailed around it, Columbus crossed its boiling seas, Marco Polo came back with tales of old civilizations on the "other side." Did the teachers grasp the new knowledge and teach it eagerly to their pupils as unproved, but possible? Only a few. The great majority taught the flat earth with redoubled energy and joined in the persecution of the bringers of new tidings.

I never realized the terror that superstition can bring to a human soul until I went to the Orient. A partial eclipse, a comet, a falling star, the dragon disturbed—what a paralysis of fear to those still living in the knowledge of thousands of years ago! I could understand what it meant to Galileo and his followers when they believed they had proof of the movement of the solar system and, in an abandonment of joy, sought to teach their fellow-men the truth that would free them from fear. But the would-be teachers were imprisoned and the old lessons of the angry God or the furious dragon continued to be taught by the faithful. What new knowledge of suns and stars has come to men since that day when brave Galileo made his first declaration of discovery! And yet Hindu, Buddhist, and Mohammedan mingle mythology and superstition and teach it to their children. And last year, in America, in a little colony in the center of our country, I heard twenty children being taught that the earth is flat. Man is very loathe to relinquish what once he has accepted as fact. How hard it was for man to give up his old theories of the movement of the blood through his veins and arteries. The circulation of the blood as taught in our day had a desperate struggle to get into textbooks and penetrate the sacred precincts of the school. And when it was accepted and a wonderful, patient seeker for truth, with his great starfish experiments under the blue Italian sky, had proved his theory of phagocytes and demonstrated the action of red corpuscles and white corpuscles, there was the same reluctance to accept that, for it was new.

My teachers taught me, with all earnestness and conviction, that the atom was the very smallest thing in existence. But, since William Roentgen's revelation of the X-ray, I must teach that it would take more than *one hundred thousand electrons* to equal an atom. I pause, as I write it, to worship the God of the Infinitely Minute—the world of the Little Things whose depth has not yet been sounded. New instruments search still for the electron's secret.

Just a few years ago I taught eager, interested youth that there was no vegetation north of the Arctic Circle save mosses and lichens and little snow flowers. All the authorities were behind that statement; the pictures in the geographies bore out my teachings. I taught fact, not dreaming of the romance. Now Stephensan shows me his pictures—green grass, blueberry bushes, purple asters, goldenrod—north of the Arctic Circle. I gaze at them with amazement. Must I change my teachings? Shall a few blueberries and a green meadow change the picture of a lifetime? Yes, there are the facts. But within fifty years the facts bid fair to be changed. There may be comfortable homes in the midst of those meadows over which will roam thousands of reindeer whose meat, carried by airplane, will furnish food to Canada and the States—I am told. I have no room for doubt, for I saw recently comfortable homes in the midst of great celery gardens in what was nothing but waste and useless land a few years ago, and I saw the airplane take the celery across the impassable swamps of Florida and deliver the delicious product to resorts along the shore. Yet the geographies in the majority of schoolrooms in America still picture the zone of cold in which nothing but mosses and lichens grow and the waste land of the southern state with its impassable swamp, as hopeless barriers! And teachers still teach what the books say. The romance of fact has not touched them.

Revising Our Facts

Perhaps in no line of study do we need more to realize and profit by the romance of fact than in history. More than any other source of knowledge it needs to be restated, retaught, relearned. We need to revise our facts about war, about man's relation to man, and in some cases about nationalism. We need to acknowledge to our youth that every question has two sides, and in justice we ought to state them both. We need have no fear of the effect upon their patriotism. I shall not soon forget the eleven-year-old boy who brought to me the story of the two Testaments found the same day in the pockets of two young soldiers wounded in battle. Both died on the way to the hospital. The writer of the story had taken a picture of the flyleaf of each Testament. One was given

[1]Copyright, 1924, by Margaret Slattery.

by an American mother to her son, the other by a German mother, and the words assuring the boys of love, prayers, and pride in their sacrifice for country were almost identical. Many of the same verses were marked throughout the Testaments. This was the boy's comment, "Seems funny that a German soldier should read the Bible!"

"I suppose that is what a boy in Germany would say about the American soldier, if he should chance to see this picture," I said.

"Why, of course he wouldn't," said the boy. "Why would he say that about an *American?*" We owe it to our children to restate causes of war, to give them the incidents of heroism and devotion on both sides the line, to make certain that they see the difference between the game of war played by governments and the heroic souls who make the great sacrifice for love of country. We owe it to young America to give them the facts about heroes of peace as well as of battle, and the stories of the men of science and of letters of whose contribution to America's success, made without cheers or pomp or glory, they know practically nothing. As the romance of our national history proceeds, we shall need to change our record more than once. Truth, seeking to make itself known to man, has only one sure path—the teacher.

It was the teacher who was responsible for the patriotism that the last war brought to the American flag. Russian, Pole, Norwegian, Swede, Italian and a score of other tongues and nations now a part of us, she taught the facts. As the facts change, if she be not blind and dull, she will teach a new and even greater loyalty which shall save our best ideals and traditions for the children of the day to be.

It was the teacher who was more responsible for the Eighteenth Amendment than any politician. Given the facts about alcohol and modern society, and requested to teach them, she did so for *years*. The seed bore fruit. It is the teacher who, more than any other, can make that law, now a part of our constitution, a reality. There are new facts today; the old have changed. If she knows them and is not afraid to teach them, the seed will bear fruit in respect for law. If she be like the teacher of the old Arctic Circle, there is little hope.

"More liquor being sold now than was sold before prohibition." "More people intoxicated than ever before." "More crime committed since prohibition than ever before"—these and countless other *facts* were familiar during the days of Prohibition in the various *states*. They were accepted and repeated. But the romance has come; these *facts* are changed. Careful research, undertaken in a scientific manner, reveals much. How significant is the change can be seen in the United States Commissioners' reports. The report of the Commissioner for the State of New York says: "Drunkenness decreased throughout the state in some places over 80 per cent. Comparing the last two wet years and the first two dry years, the following figures on decrease in arrests for drunkenness give a picture of what has been going on in the state of New York. Albany, 81 per cent; Binghamton, 20; Buffalo, 43; Gloversville, 53; Jamestown, 55; Kingston, 60; Rochester, 46; Rome, 84; Schenectady, 37; White Plains, 30; New York City, 42. The average percentage of decrease, exclusive of New York City, was 50."

"The movement toward health, sanity, increased usefulness and prosperity that we found in Michigan, has been just as marked and just as certain where people are crowded together as in New York. The great forces underlying national prohibition are the same everywhere and their manifestations in the national well being are of the same general character, regardless of location, population, creed, tradition or blood."

"The uncertainty is not whether national prohibition shall become an American institution. That is already decided. It is how *rapidly* America shall move toward universal observance of a principle that has been written into her charter and through this to a civilization that inevitably will set a new mark in human attainment."[1] But just as the theory that the earth is flat persisted long after the new truth was revealed, so the old "facts" persist in the press, on the street, in the home and school—unless wise teachers shall have made their pupils aware of the *romance* of *fact*.

TELL them I Am, Jehovah said.
O'erhearing Nature raised her head
The message to impart.
And sun and stars and wind and deep
And forest, field and mountain sweep
And bud and bloom and bird and beast
All, from the greatest to the least,
Mysterious, beyond the ken
Of puny, skeptic-minded men,
Replied—"O Lord, Thou Art!"

— Source Unknown

A Voyage of Discovery

I think, these days, almost with envy of the archæologist. Often as I walked about the old wall of Jerusalem, it was with great longing that I looked at it, piled stone on stone, and realized that down there below its foundations, in the dark and the rubbish, lay secrets that might reveal so much to all of us who are eager to know the meaning of the Book. All over Palestine, Mesopotamia and down in Egypt, are the holy places hidden. I envy the teacher who, long centuries ahead, will know so much when the romance will have come to the things I teach as facts and will have changed them. I suppose the progress will be slow. Men still teach "An eye for an eye and a tooth for a tooth" as the best way to attack wrong and injustice, as though the Teacher had never revealed the new fact. Men taught that "hell is paved with the skulls of infants unbaptized" long after Jesus had taken them from their mothers' arms, held them close in his own and blessed them. After all these years, men in Gloucester, England, during a smallpox epidemic last summer, sent out "a call for prayer that God will stay his hand," although, as the courageous young preacher told them, they took no steps to banish the city's unclean places, the alleys filthy beyond belief, nor had they used vaccination as a preventive measure. Hope for the days

(Continued on page 236)

[1] U. S. Commissioner Haynes, in New York Times.

A JUNIOR PROGRAM OF WORSHIP[1]

By Edna Crandall

The author has used these programs with good results with a Junior-Intermediate group in a church building, the space arrangement of which did not permit the separation of these groups for the opening service of worship

Theme for the Month
CHRISTIAN CITIZENSHIP

First Sunday: Christian Ideals for the Nation.

Second Sunday: An Ideal Citizen (Lincoln's Birthday).

Third Sunday: The Father of Our Country (Washington's Birthday).

Fourth Sunday: Our Duty to Our Newest Citizens (Missionary).

First Sunday

Theme: Christian Ideals for the Nation.

Piano Prelude. *Land of Hope and Glory.* Edgar.

Call to Worship.

Let justice roll down as waters, and righteousness as a mighty stream. Righteousness exalteth a nation; but sin is a reproach to any people.

Response (Tune, *Old Hundred*).

Our fathers' God, to thee we raise
In cheerful song our grateful praise.
From shore to shore the anthems rise,
Accept a nation's sacrifice. Amen.

Hymn. *America Befriend.* van Dyke.

Scripture. For the Lord thy God bringeth thee into a good land. (Deuteronomy 8: 1-10.)

Prayer for Our Country.

Father of life, we thank thee that thou hast been with our fathers, and we ask thee that thou wilt be with us today; that thou wilt teach us thy law, that we may walk in thy ways; that this may be the happy nation whose God is the Lord. In all time of our trial, if we have sought thee, we have found thee—in all time of our success thou hast won for us our victories—thou hast been with our counsellors. Father, today, tomorrow, and in days to come, in our memories and in our hopes, be with us still, our Father, who art in heaven. Amen.

(*Worship and Song.*)

Prayer Hymn.

Lord! while for all mankind we pray,
Of every clime and coast,
O hear us for our native land—
The land we love the most.

O guard our shores from every foe;
With peace our borders bless;
With prosperous times our cities crown,
Our fields with plenteousness.

Unite us in the sacred love
Of knowledge, truth and thee;
And let our hills and valleys shout
The songs of liberty.

Lord of the nations! thus to thee
Our country we commend;
Be thou her refuge and her trust,
Her everlasting friend. Amen.

(*Hymnal for American Youth*)

Offertory Service.

Take ye up from among you an offering unto the Lord; Whosoever is of a willing heart, let him bring it.

(Offertory—Music)

Response.

All things come of thee, O Lord,
And of thine own have we given thee. Amen.

Hymn. *Our thought of thee is glad with hope.* Whittier.

Recessional.

Second Sunday

Theme: An Ideal Citizen.

Piano Prelude. *Star Spangled Banner.*

Salute to the Flag.

Hymn. *America, America, we lift our battle cry.*

Scripture. Psalm 1—Blessed is the man that walketh not in the counsel of the ungodly. (From memory.)

Response.

Thy word have I hid in my heart,
That I might not sin against thee.
Blessed art thou, O Lord,
Teach me thy statutes. Amen.

(*Living Hymns.*)

Anecdotes of Lincoln emphasizing his Christian character. (Junior Pupils.)

Prayer.

Our Father, we thank thee for the great citizens that our country has produced and whose memory we honor. Especially do we thank thee today for the noble life and high ideals of Abraham Lincoln. We are grateful for the memories left behind of his kindly dealings with all people and the sympathetic understanding with which he entered into their cares and sorrows. We thank thee that he was both great and good, and that he knew thee for his Friend and Guide in the nation's darkest hour.

May we strive to be the kind of Christian citizen that Lincoln was, filled with the spirit of brotherhood, looking to thee for guidance and direction as we try to do our duty to our country. In Jesus' name. Amen.

Prayer Hymn.

Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise. Amen.

[1]Copyright, 1924, by Edna Crandall.

Offertory Service.

Whatsoever ye would that men should do unto you, do ye even so to them.

(Offertory—Music.)

Response.

Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned,
Ours is the faith, the will, the thought,
The rest, O God, is in thy hand. Amen.

From *A Book of Worship,* by Hugh Hartshorne. Copyright, 1915, Charles Scribner's Sons. Used by permission.

Hymn. *O beautiful for spacious skies.*

Recessional.

Third Sunday

Theme: The Father of Our Country.

Piano Prelude.

Opening Sentences.

Blessed is the man whose strength is in the Lord,
In whose heart are the highways to Zion.

Response.

God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds, in splendor through the skies,
Our grateful songs before thy throne arise. Amen.

(From *Tucker's Hymnal.* The Century Company.)

All: Let us, as a nation, be just—observe good faith towards all nations, cultivate peace and harmony with all, and give to all mankind the example of a people always guided by an exalted justice and benevolence. —George Washington.

Hymn. *Not alone for mighty empire.*

(*Worship and Song*)

Scripture. Isaiah 55.

Story. George Washington.

Prayer.

Our Father in heaven, we thank thee that our nation came into being through the faith and courage of men like Washington. That although he fought for freedom and liberty, he stood for peace and harmony at home and good will among the nations. Keep us true to these ideals and to the land our fathers loved. When it calls for courage and sacrifice make us ready and willing to serve it with the best we have to give. In every way, our Father, make us worthy successors of the noble heroes of the past who have left their country's honor in our keeping. In Jesus' name we ask it. Amen.

Prayer Response.

God bless the land our fathers loved!
God keep their children true!
Firm for the right we'll take our stand
With courage ever new. Amen.

(*Worship and Song Hymnal,* Arr. from John W. Tufts.)

Offertory Service.

Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven.

(Offertory—Music.)

Response.

We give thee but thine own,
Whate'er the gift may be.
All that we have is thine alone,
A trust, O Lord, from thee.

(*Methodist Hymnal*)

Hymn. *My country, 'tis of thee.*

Recessional.

Fourth Sunday

Theme: Our Duty to Our Newest Citizens. (Missionary)

Piano Prelude.

Call to Worship.

Blessed is the nation whose God is the Lord.
Let thy mercy, O Lord, be upon us, according as we hope in thee.

Response (*Old Hundred*).

Here may the weak a welcome find,
And wealth increase with lowly mind,
A refuge still for all oppressed,
O be our land forever blest. Amen.

Hymn. *O beautiful, my country!*

Scripture. Psalm 107 (1-9). The Immigrant's Psalm.

Prayer.

O God of purity and peace, God of light and freedom, God of comfort and joy, we thank thee for our country, this great land of hope, whose wide doors thou hast opened to so many millions that struggle with hardship and with hunger in the crowded Old World. We give thanks to the power that has made and preserved us a nation, that has carried our ship of state through storm and darkness and has given us a place of honor and power that we might bear aloft the standard of impartial liberty and impartial law. May our altars and our schools ever stand as pillars of welfare; may the broad land be filled with homes of intelligent and contented industry, that through the long generations our land may be a happy land and our country a power of good will among the nations. Amen.

(Chas. Gordon Ames, in *Hymnal for American Youth.*)

Prayer Hymn. (Tune *Pentecost.*)

Let there be light, Lord God of Hosts,
Let there be wisdom on the earth!
Let broad humanity have birth!
Let there be deeds, instead of boast. Amen.

(*Hymnal for American Youth.*)

Offertory Service.

Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

(James Russell Lowell.)

(Offertory—Music.)

Response.

Of thine own we offer,
Of thy gifts we give,
Unto thee, O Father,
In whose life all live. Amen.

Hymn. *Where cross the crowded ways of life.*

Recessional.

"I Have Been for Nineteen Years in the Galleys"

THE SILVER CANDLESTICKS

A dramatic adaptation in one act of an incident taken from Victor Hugo's Les Miserables

By Members of Grinnell College Playwriting Class under the supervision of Hallie F. Flanagan

Pictures from Screen Production of Les Miserables. Used by courtesy of The Fox Film Corporation

People in the Play:
The Bishop.
Baptistine, the bishop's sister.
Personé, the old servant.
Jean Valjean, a convict just released from the galleys.
Gendarmes (either two or three).

Scene: France—1815

The scene of the play is a room in the Bishop's cottage, plainly but substantially furnished. The outer door is right front; from this door the lock has been removed. The door to the kitchen and the women's room is back left. There is a window back center, looking into the garden. A fireplace left front, with a fire burning, and a kettle on a bar. Front left, a table with a colored cloth and a single lighted candle. To the back right, heavy curtains conceal an alcove, which later is seen to contain a bed, with a crucifix above it, and a cupboard or shelf, where the silver basket is kept. There is a window in the alcove, through which the moonlight streams when the curtain is drawn aside. In the room, at the back left, near the center window, is a couch. When the curtain rises Mademoiselle Baptistine is discovered seated in the chair right, watching Personé, who is setting the table.

Baptistine: The cloth is not quite straight, Personé.

Personé: Oui, mistress.

Baptistine: And, Personé, do not forget the silver salt dishes.

Personé: Ah, my good mistress, did not the Bishop tell you?

Baptistine: Tell me—

Personé: Alas, Mademoiselle, I could not prevent it. When you went this morning to the market, Madame Myriel came to the door with her little sick child. She was without money to buy drugs—

Baptistine: And the Bishop—

Personé: Oui, Mademoiselle. At once he went to the cupboard in his alcove and returned with the salt dishes, telling her that Gils, the silversmith, would buy them for a good sum.

Baptistine: Alas, my poor brother! No one in his parish lives as meagerly, yet he will give until we are eating off tinware.

Personé: Next he will give the plate and the candlesticks. (*She indicates the cupboard in the alcove.*)

Baptistine: So I once said to him, but at that he became firm. "That, my dear sister, I could never do. My heart is given to the plate and the candlesticks because they were the last gifts of my mother." So perhaps, Personé, we need not fear for the candlesticks.

Personé (*Mysteriously*): After all, Mademoiselle, one might perhaps as well give all as to have it stolen.

Baptistine: What can you mean?

Personé: Did you hear nothing in the village, mistress, of the ill-favored vagabond lurking around dark corners?

Baptistine: I heard nothing. Who is he, Personé?

Personé: No one knows, mistress. Some say a madman, some a criminal, some even Satan himself. Certain it is that every one should be careful to bolt his house properly, and to secure his door thoroughly. (*At this she looks reproachfully at the outer door, which is devoid of any lock.*)

Baptistine (*Looking about fearfully*): We cannot do that, Personé.

Personé: Alas, no, mistress, we cannot. Here is the window into the garden, quite unbolted, and the door to the public street with all the locks removed. Oh, I am afraid, mistress, indeed I am. (*She drops into the chair back of the table, frightened and much disturbed.*)

Baptistine (*Crossing to her*): We must share my brother's faith. He says that the door of a bishop, like the door of a physician, must stand always open.

(*During the last words the Bishop has entered from his alcove, and crossed in a leisurely manner to the window, where he stands looking out. As she sees him, the old servant rises and stands looking down, fingering her apron.*)

Baptistine (*Going to him*): Brother! (*The Bishop notices her excitement and seats her in the arm chair.*)

Bishop: You are not to concern yourself about anything, my dear sister.

Baptistine: Brother, did you hear the tale Personé has been telling?

Bishop: I heard something of it indistinctly. (*Crosses and stands with back to the fireplace.*) Well, well, Personé, what is it? Are we in any great danger?

Personé (*Excitedly*): Oh, monseigneur, there will something happen tonight in the town. Everybody says so. The man is a dangerous beggar, a barefooted gypsy. He was seen to enter the town by the boulevard Gassendi and to roam through the streets at dusk. He went for lodging to Jacquin, the inn-keeper, who refused him. Ah, monseigneur, he is a man with a knapsack and a club, and a terrible looking face.

Bishop: Indeed.

Personé: And please, monseigneur, we say that the house is not safe at all—

Baptistine: We? I say nothing. Whatever my brother does is well done.

Personé: If you will permit me, I will go tell Paulin Museboin, the locksmith, to come and put the old bolts on the door again. May we not have bolts, if only for tonight? A door which opens by a latch on the outside—nothing could be more horrible—and, pardon, but monseigneur has the habit of always saying, "Come in," even at midnight. (*A violent knock at the street door. The servant gasps and steps back.*)

Bishop: Come in. (*The door is pushed violently open and a man enters, leaving the door open. He has a knapsack on his back, a heavy staff in his hand, and a rough fierce light in his eyes. In the poorly lighted room he is a hideous apparition.*)

Jean: See here! My name is Jean Valjean. I am a convict. I have been for nineteen years in the galleys. Only four days ago I was set free, and during those four days I have walked forty leagues, on my way to Pontalier. Today I have walked twelve leagues. When I reached this place I went to an inn. They sent me away on account of my yellow passport, which I had shown at the mayor's office, as is necessary. I went to another inn. They said, "Get out!" It was the same with every one. No one would have me. I went to the prison—the turnkey would not let me in. I crept into a dog kennel; the dog bit me, and drove me away as if he had been a man. I went into the fields to sleep beneath the stars—there were no stars. It rained and there was no God to stop the drops. I came back to the square, and, exhausted, I lay down upon the stones. A woman pointed to your door and said, "Knock there." Well, I have knocked. What is this place? Is this an inn? Understand, I am not a beggar. I have money. (*He slams a small bag onto the table with such violence that the women wince. The Bishop continues to regard him quietly.*) My savings, one hundred and nine francs and fifteen sous, which I have earned in the galleys. My pay for nineteen years—nineteen years. (*He laughs wildly.*) Well, what do you say? Come, I am tired—twelve leagues on foot—and I am hungry. Can I stay?

Bishop: Personé, put on another plate.

Jean: Stop! Be sure you understand me. I am a galley slave—a convict—I am just from the galleys. (*He draws out a yellow paper.*) There is my passport, yellow, as you see. That is enough to have driven me out wherever I go. Will you read it? (*The Bishop gently shakes his head.*) Then see here—this is what they have put in my passport: "Jean Valjean, a liberated convict, has been for nineteen years in the galleys—five years for burglary; fourteen years for having attempted to escape. This man is very dangerous." There you have it! Everybody has thrust me out! Will you receive me? Is this an inn? Can you give me something to eat? Have you a stable where I can sleep?

The Bishop Shares His Supper with Jean Valjean

Bishop: Personé, put some sheets on the couch. (*The servant goes out.*) Monsieur, sit down and warm yourself; we are going to take supper presently. Your bed will be made ready while you sup.

Jean (*Almost stupefied*): Is it true? What? You will keep me? Me? A convict? You won't drive me away? You call me monsieur? You do not say, "Get out, dog!" I shall have a supper—a bed—a bed with sheets. It is nineteen years since I have slept on a bed. You are really willing that I should stay? You are good people. Besides, I have money. I will pay you well, Monsieur Innkeeper. You are the innkeeper?

Bishop: I am a priest who lives here.

Jean: A priest? You are the curé then? Yes, that is it. How stupid I am. I didn't notice your gown. A priest, then. Nevertheless I will pay.

Bishop: No, that is not necessary. (*He hands the bag of money to Valjean, who takes it eagerly.*) For nineteen years' labor it is far too little. You will need it all.

Jean: Monsieur, you are a good man.

Bishop: Will you put down your burden? (*As Valjean is doing so, Personé goes to the alcove, gets basket, puts a third plate upon the table, and puts basket back. The Bishop draws the armchair to the table.*) The night wind is cold in the Alps. You must be cold, monsieur. (*A pause.*) This lamp gives a poor light. (*Personé brings the candlesticks, lights the candles, and puts them on the table.*) And now, to supper. (*The Bishop takes chair with back to fireplace, but does not seat himself; Baptistine stands behind chair at his right; he indicates that Valjean is to sit opposite him. About to do so, Valjean hesitates.*)

Jean: Monsieur curé, you are good. You do not despise me. You take me into your house. You light your candles for me. Yet you do not know who I am, nor what danger I bring you.

Bishop: You need not tell me who you are. This is not my house; it is the house of Christ. It does not ask any man whether he has a name, but whether he has an affliction. This is the house of no man except him who needs a refuge. Whatever is here is yours. (*The Bishop, standing behind his chair, says a Latin prayer: "In nomine Patriis, et Filiis, et Sanctus Spiritus, Amen." Jean looks about in astonishment.*) Be seated. (*The Bishop seats himself and Personé serves supper. There is a short pause while they eat.*)

Jean (*Staring stupidly at the candlesticks*): Your silver candlesticks are very beautiful, monsieur curé.

Bishop: Yes, they are beautiful and I prize them most highly. They were the last gifts of my mother. (*They eat again.*) My friend, I once lived in Pontalier. There is a chance for you to begin again.

Jean: Again! Me! (*He laughs harshly.*) It is too late for me to start.

Bishop: Life is only a series of starts. Some are well made, and some have to be made over again. But now you need not think of that. You need food and rest.

Jean: Monsieur curé, all this is too good for me; but I must say that the wagoners,

who would not have me eat with them, do not eat such plain fare as you.

Bishop: They are more fatigued than I.

Jean: No, they have more money. You are poor, I can see. Perhaps you do not know how well holy men live? In the galleys I once saw a very great curé—in fact—a bishop. He came to say mass in the center of the place at an altar. He had a pointed gold thing on his head, that shone in the sun. It was noon. We were drawn up in line on three sides, with the guards pointing guns at us. He spoke to us, but he was not near enough. We did not understand him. That is what a bishop is.

Bishop: If that be true, God forgive us.

Jean: Forgive—forgive a bishop? Monsieur, you jest. (*He laughs wildly, then suddenly becomes serious.*) But there is one person whom God will not forgive. (*He looks around mysteriously.*) Shall I tell you? It is a judge. A certain judge. Nineteen years ago he sat on a high bench. I was brought in. I was only a boy then. I was afraid, I was sorry. I wanted only to tell him the truth. "See," I said, "I am the son of a wood-chopper, and my father and mother are dead. I live with my sister, who has seven small children. Their father also is dead. My sister and I work that the children may have bread. But the winter has been long. We can get no work. The children are hungry. At night they cry. When I can stand their cries no longer I go out. It is late at night. Monsieur Isabeau, the baker, has gone to bed. But in his window there is a loaf of bread. Monsieur Judge, when I saw that bread something happened in me. I struck through the glass. The bread was covered with my blood, but the children ate it, blood and all! . . . I felt happy. . . . I thought, now I can sleep . . . then gendarmes came." . . . (*Jean Valjean, who has been living the whole experience again, suddenly goes limp.*)

Valjean Tells His Story

Bishop: You told this to the judge?

Jean: Yes.

Bishop: And he said—

Jean (*With a gesture*): What you read in the passport—five years at the galleys.

Bishop: And since then you have seen much suffering?

Jean: Oh, the red blouse, the ball and chain, the plank to sleep on, the heat, the cold, the lash, the double chain for nothing, the dungeon for a word. Dogs are happier. Nineteen years! And now a yellow passport!

Bishop: Monsieur, if you are leaving that place with hate and anger against men, you are worthy of compassion; if you leave it with gentleness and peace, you are better than any of us.

Jean (*Protestingly*): No—no.

(*Personé begins to clear the table; at a sign from Baptistine she gets the basket from the alcove, puts the silver in it, and then takes it back. Jean Valjean watches to see where basket is placed.*)

Bishop: And now you must be in great need of sleep. Sister, we will bid you good night. (*Both women leave.*) Monsieur, a good night's rest to you. Tomorrow morning before you go you shall have a cup of warm milk from our cow.

Jean: Thank you, monsieur curé. (*Suddenly, seeming to obey an obscure impulse, he turns savagely upon the Bishop.*) Wait! You lodge me in your house—as near you as that! Have you reflected upon it? I warn you, monsieur—I warn you that when I am alone I sometimes think terrible thoughts. Sometimes I think of those nineteen years . . . all because I stole a loaf of bread for children who were starving. . . . I think of it. I think I will take my club and kill every one. See here—who tells you that I will not murder you?

Bishop: God will take care of that. (*The Bishop enters his alcove and draws the curtain. Valjean snuffs the candle and falls, as if stupefied, upon the bed. The clock strikes nine, very slowly and*

The Gendarmes Enter Holding Valjean

The Bishop Gives Valjean the Candlesticks

clearly. After a few moments the Bishop comes out, puts a log on the fire, covers Valjean with a heavy skin, and returns. The lights go down until the stage is dark. . . . The clock strikes four, again slowly and clearly. The moon now sends a shaft of moonlight through the window across the face of Jean Valjean. He tosses restlessly, wakes. He is startled, and sits up, looking wildly about him. His eye lights on the candlestick, bathed in moonlight. He fondles it. He suddenly remembers that the plate has been put in the Bishop's alcove. He starts toward the alcove. Comes back, looks at door and window. Sinks on bed in attitude of Rodin's "Thinker." Suddenly he gets up, as if decision is made. He takes his club in his right hand. Goes stealthily to alcove and draws the curtain, revealing the Bishop. Moonlight strikes across the Bishop's face. Valjean stares. As if unconsciously, he lowers the club. He regards the Bishop as if fascinated. He suddenly draws himself together, turning away from the Bishop. He takes the basket of silver plate, leaves the alcove, and draws the curtain behind him. He stuffs the silver in his knapsack, leaving the basket upon the floor. Looks furtively around and leaves by the window. There is a noise in the garden as he leaves. The stage is empty; presently Personé and Baptistine in their nightgowns, holding shawls about them, and bearing candles, enter from the inner room. They peer fearfully into the room.)

Baptistine: All is quiet. Surely you were dreaming.

Personé: No, mistress, I am certain. (*Sees couch.*) See! The couch is empty. The man is gone. And here is the silver basket. Oh, we are robbed, I am certain!

Bishop (*Drawing his curtain and entering quietly*): What is wrong?

Baptistine (*Going to the alcove and finding the plate gone*): Alas, brother, the silver is stolen!

Personé: See, there is where he got out. He jumped into the garden and over the wall. That is the sound that awakened me.

Baptistine: Our silver! Our silver!

Bishop (*Who has been lost in thought*): Now let me see, did this silver belong to us? No. For a long time I have wrongfully withheld this silver. It belonged to the poor. Who was this man? Evidently, one whose need was greater than ours.

Personé: But what is monseigneur to eat from now?

Bishop: Have we no tin plates?

Personé: Tin smells.

Bishop: Well, then, iron plates.

Personé: Iron tastes.

Bishop: Then wooden plates.

Personé: Oh, that we are reduced to this, that monseigneur the Bishop must eat from wood!

Baptistine: What a blessing it was that he did nothing but steal! It makes the chills run over me—

(*A knock at the door: the very knock with which Valjean earlier entered. Personé, as before, gasps and steps back.*)

Bishop (*As before*): Come in.

(*Enter gendarmes, holding Jean Valjean.*)

Gendarme: Monseigneur—

Jean: Monseigneur! Then he is not the curé?

Gendarme: Be silent. You are before the Bishop.

Bishop (*Cordially advancing to Jean*): Ah, my friend, I am glad to see you. But I gave you the candlesticks also, which are silver like the rest, and would bring two hundred francs. Why did you not take them along with the plate?

Gendarme: Monseigneur, so what this man said was true? We met him in the lane here. (*He indicates road toward garden, pointing through the window.*) He was running away, so we arrested him. He had the silver in his pack.

Bishop (*Smiling*): And he told you that it had been given him by a good old priest with whom he passed the night.

Gendarme: If that be true, we can let him go.

Bishop: Certainly.

Jean: Is it true that they let me go?

Gendarme: Yes, you are free. Monseigneur the Bishop has vouched for you.

Bishop: And now, messieurs, you may go. (*They make obeisance and depart.*) My friend, before you go, here are your candlesticks. Never forget that you have promised me to use this silver to become an honest man. (*He takes the candlesticks from the table and gives them to Valjean; the two women, awed, are in the corner, motionless. Jean Valjean is speechless.*) Know that the door here is unlatched for you, day and night, always. (*He approaches Valjean, laying one hand on his shoulder.*) Jean Valjean, my brother: you belong no longer to evil, but to good. It is your soul that I am buying for you. I withdraw it from dark thoughts and from the spirit of perdition, and I give it to God. (*Jean Valjean drops on his knees at the Bishop's feet as the curtain falls.*)

PRODUCTION NOTES

Although the play may be given in the simplest setting, it is more effective if it can be made as realistic as possible. Any ordinary flats done in dull gray or brown may be used to simulate the rude interior. If chalked irregularly to look like stone, the pictorial value is heightened.

The action of the play centers around the two doors, the window, and the alcove; consequently, these should be exactly as indicated in the stage directions. The window center back must be a practicable one, for it is raised when Jean uses it as an exit. It should be strongly built, and put on pulleys so that it can be raised and left open when Jean leaves. Blue cheesecloth tacked across the bars will give the effect of glass.

The alcove curtains should be hung corner-wise in order not to obstruct the view of the stage.

It is early evening when the play starts and the stage lighting should suggest this. Use alternate blues and ambers in foots and borders, and use only enough to light, not flood the stage. In the fireplace arrange your logs to conceal an amber covered bulb.

(Continued on page 235)

PREPARATION FOR CHURCH MEMBERSHIP

The short articles given below are from a number of pastors of the various denominations and are accounts of their experiences in training their young people for church membership

Congregational Church

AFTER an experience of more than twenty-five years with special training classes for children and for young people of high-school age, I have no hesitation in saying they are as fruitful a ministry as any in which a pastor may engage. Whether he holds the class on a week-day, or during the Sunday-school hour, or for a period of weeks on Sunday afternoons before Easter—the time I have been led to adopt—it is a rare opportunity to give help that is of deepest value, at the most impressionable period of life. When the number of children enrolled aggregates from fifty to one hundred, I have called in four or more helpers, divided the group into classes, trained the teachers to present the same material, and taken the review and question period myself. When the class is under fifty in number, I lead it alone, save for a pianist and one or two helpers among the children themselves. No child who attends the class is required to join the church. But all children who wish to unite with the church *must* enter the class, including any who may unite at other communion seasons than Easter. The number uniting from the class each year has been two-thirds or more. Announcement in church and Sunday school, and some conversation with parents, has been sufficient to secure a good class each year.

The program for the class hour is varied and cheerful. A preliminary letter to parents acquaints them with its main features and asks prayerful cooperation. The plan each year includes the memorizing of a selected hymn, like *O Jesus, I have promised;* or *Lead on, O King eternal;* or *I believe in God the Father;* or *Dear Lord and Father of Mankind.* We also memorize some brief confession of faith, like that of our local church; or the Kansas City Declaration of Faith, familiar to Congregationalists; or the covenant made by new members on uniting with the church; any one of these being carefully explained and questions invited. Participation in prayer by the children in the class is encouraged, the accompanying explanation of prayer taking the place of a special afternoon study of that theme.

The most difficult matter about conducting a catechetical or training class is to get the right sort of material and to use it adequately. At this point one is never too old to learn! I have sent to many denominations, pastors and others for lessons, themes, catechisms, and courses. All bring some suggestion, but the best course is the one you work out every year yourself. It must live in your own heart first, and have movement and color, or it will fail. It needs adaptation to each new group and fresh handling by the pastor. Eight weeks is usually the time I allot for the course and I ask the class to give its substance, under my direction, at the church service on Palm Sunday morning. Those who unite with the church meet our committee that afternoon, with their parents, and are welcomed into membership on Easter day.

For illustration I append two studies which I have worked out. They are mimeographed and handed to each pupil. They are not intended to say all that can be said, but to fit the need of the children. For the high-school group, which of course meets separately later on Sunday afternoon, much is added, though the outline is the same.

What Does It Mean to Be a Christian?

(1) *To be a Christian means to love and obey Jesus Christ.* We ought to love him for his noble life, his matchless teachings, and his death for us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

We cannot love him without obeying. We can *choose* whether we will love and obey him as long as we live. "If ye love me, ye will keep my commandments." John 14: 15. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Romans 10: 9.

(2) *To be a Christian means to enter Christ's school and learn of him.* "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matthew 11: 29. We can enter Christ's school at *any* time, but it is best to do so when we are young. "Remember also thy Creator in the days of thy youth." Ecclesiastes 12: 1.

Any one who is old enough to go to school is old enough to be a Christian. "Even a child maketh himself known by his doings, whether his work be pure, and whether it be right." Proverbs 20: 11. We do not wait until we have learned everything before we go to school. We go to school to learn. So we enter Christ's school as pupils. There are lessons to learn every day. "Teach me thy way, O Lord; I will walk in thy truth." Psalm 86: 11.

(3) *To be a Christian means to work for Christ.* There are many things we can do. First, we can show by our actions that we have decided to love and obey Jesus and learn his way of life. Second, we can tell others about him and invite them to follow him. Third, we can work in the church and Sunday school and by our attendance prove that we are followers of Jesus. Fourth, we can help people who are poor or in trouble and encourage every one we meet day by day. Fifth, we can try to make this a better, safer, happier world in which to live.

How Do We Learn About God?

(1) We learn about God through the *world* which he has made. Gen. 1: 1. He who made the world must have power to think and act.

(2) We learn about God through *ourselves,* whom he created. Gen. 1: 27. Since we are like him, he must be able to think, love and act, because we can do so. God is therefore a *person.*

(3) We learn about God through the *Bible,* which tells us how he has spoken to men, how he has led them, and how much he loves them.

(4) We learn about God finally, most fully, through *Jesus Christ,* his Son, who came to teach us about God and the right way to live.

Summary to Learn

We learn about God—
- Through the world, which he has made;
- Through ourselves, whom he created;
- Through the Bible, which tells how he has spoken to men, how he has led them, and how much he has loved them;
- Finally, most fully, through Jesus Christ, his Son, who came to teach us about God and the right way to live.

—*Ernest Bourner Allen.*

FOR several years after entering the pastorate, in fact from the very beginning, I conducted pastor's classes for a few weeks every year. The specific object of these classes was to prepare children and young people for church membership. I selected a group of those who seemed to be of the right age and attitude for taking this important step. It was very happy and rewarding work. The young people ordinarily came to my house and one of the meetings during the course would be of a social character. We talked over together the Christian life, church membership, Christian service. I told them about the sacraments of the church, its worship and its great missionary enterprises. I tried to help them understand what it means to be a Christian at home and at school. Good and happy as this plan was, it is all changed now. We accomplish the purpose in a very different way and this is how it came about.

As the years went by I found that parents were eager to have their children come to the instruction class, and that more came than could be handled conveniently in one class. Besides this, the ages were so diverse that the same instruction could not reasonably be given to all of them. The first division that I made was into two groups, the high-school and the grammar-school group, but I still had the same purpose; namely, to fit the children for church membership. The course was brief, from five to ten lessons, and the classes were usually held in the spring preceding Easter.

Meantime there was developing in my own mind the realization of the necessity of week-day religious instruction. A careful study of the development of our Protestant children and young people; the report of the war commission on the dense ignorance of our soldiers concerning even the fundamental principles of the Christian faith and life, and the conviction that the only hope for a successful Christian democracy is in the intelligent Christianization of our youth, led me to enlarge the scope of the instruction classes, to change their purpose, and to lengthen the period for which they were held.

Two factors led to the week-day school that we now have. One was the necessity for more religious education for the children. The other was the natural increase in numbers and diversity of ages that came to my own instruction classes. The result is that we now have a well organized week-day session of our church school, the purpose of which is to train boys and girls and young people for intelligent Christian living. Our class of sixty high-school young people last year passed an examination on church history which few deacons and probably few college students could pass. This year the high-school group is studying practical life problems, such as Amusements, Health, Self-Control, Faith, Prayer, Choosing a Life Work.

The seventh and eighth grammar-school grades are taking a course called *Truth and Life.* This course bears more specifically upon preparation for church membership than any of the others. It aims to give a child's theology in language and in stories adapted to the age, but dealing with real problems: the existence and power of God, the meaning of Jesus' life and work, being a Christian at home and at school. The written papers from this class show that children of these ages are not too young to think of these great truths when rightly presented.

The younger classes have hero stories, memory work, hymn work, handwork. In the youngest grades stories and teaching center about the home life. All of these courses supplement the work of the Sunday sessions.

With this school and the regular Sunday sessions of the church school, all on a distinctly educational basis, and with a definite purpose to make Christian lives, we conduct our special preparation for church membership in three ways.

1. The topics treated in the fourth group of the day school (public grades 7 and 8) turn the minds of the pupils toward the matter of church membership in the weeks preceding Easter.

2. We hold several conferences of our church and week-day school teachers. Of these conferences one is inspirational, to emphasize the importance of winning pupils to church membership. Another is for the discussion of methods. Personal knowledge of and personal conversation with each pupil receive the main emphasis. Helpful literature is furnished for the teacher. Other pamphlets and cards of application for church membership are given to the teacher for careful use with the young people. The third conference is devoted to a discussion of classes, individuals and problems. The appeal is given most strongly to those in the later years of the Intermediate Department (old grading). We do not encourage those under twelve years of age to unite with the church although we sometimes accept them if they are eager. We do not urge children of twelve to fourteen years of age to unite with the church although we do not hold them back. We feel that if they are under proper training, better results are had if the decision to unite with the church comes between the ages of fourteen and twenty. We try to avoid mass decisions and to make the choice of church membership the distinct purpose of the individual. I find that many who have united with the church between ten and fourteen years of age feel a little later in life that they have been deprived of their full choice and decision in the matter which would have meant more as a basis for their later Christian living. So while we teach and train we seek to have a reverent respect for the sacred personality of each youth, and to have this step taken so as to be a source of strength and not of weakness.

3. We gather those who have decided to unite with the church in a separate group for several conferences. The pastor explains carefully the step that they are taking, outlines the work and administration of the local church with which they are uniting, and tries to impress upon them the sacredness of the obligations that they are assuming.

From a process like this one would not expect great numerical results. Our classes of membership are usually larger than the average, but we are never slaves to numbers. We have no interest in making numerical records. We want to minister to as many as we can, but we want first of all to build up strong Christian lives that will take a worthy part in the great work of the church and in the building of Christian democracy.—*George W. Owen.*

Disciples of Christ

FOR some years we have used the ten weeks' course outlined below. It is so planned that it concludes on the Sunday preceding Easter. Before we begin, the pastor meets the teachers and the nature of the course is explained. The influence of the teachers is sought in cooperating with the pastor and interesting their pupils to attend.

Before forming the classes the pastor talks to the children, explaining the course to them, and ascertains what would be the most convenient day and hour for the majority of the pupils.

The cooperation of the parents is sought and here, frequently, the real difficulty is encountered. But the cooperation of parents and teachers gained, the way is paved to successful classes, the boys and girls being taught separately. The Bible is the only book used by the children. The teachers use maps and give the necessary historical information. During the years that this course has been followed, no child has been personally solicited to unite with the church, but when Christ and his church and the high honor and great privilege of being a Christian are presented scripturally, children are ready to accept Christ as their Saviour.—*Harry Minnick.*

The New Testament Story of the Church of Christ

Lesson I. The Church in Promise.
Gen. 12: 3; Psa. 2: 8, 22: 27-28, 86: 9; Isa. 2: 2-5; 9: 2-7, 11: 9-10, 53: 1-12 Jer. 31: 34; Dan. 2: 44-45; Joel 2:28-32; Hab. 2: 44-45; Matt. 8: 11, 13: 16-17, 16: 16-17

Lesson II. The Church in Building.
1—Its Builder. Matt. 16: 18-19
2—Its foundation. 1 Cor. 3: 10-11
3—Its head. Eph. 1: 22-23, 5: 23-24; Col. 1: 18, 24
4—Its names. Rom. 16: 16; 1 Cor. 1: 2, 10: 32; 1 Tim. 3: 15

Lesson III. The Church When Established.
1—The Church yet to be built. Matt. 16: 18-19
2—The commission given to be built. Matt. 28: 18-20; Luke 24: 44-49
3—Tarrying time and how spent. Luke 24: 49; Acts 1: 8; Luke 24: 50-53; Acts 1: 12-14
4—Promise fulfilled, tarrying time over, and Church established. Acts 2: 1-47 Church now established

Lesson IV. How to enter the Church.
1—Hear and believe the Gospel. Mark 16: 16; John 8: 24, 20: 30-31; Heb. 11: 6; Rom. 1: 16-17; Deut. 30: 11-20; Rom. 8: 8-10; Acts 16: 31-34
2—Repent of your sins. Mark 1: 14-15; Luke 13: 1-5; Isa. 55: 6-7; Luke 24: 45-47; Acts 2: 37-38, 17: 30-31
3—Confess Him before Men. Matt. 10: 32-33; Luke 12: 8-9; Rom. 10: 9-10; Phil. 2: 9-11; 1 Tim. 6: 12
4—Be baptized. Matt. 28: 18-19; Mark 16: 15-16; Acts 2: 37-38, 8: 12, 8: 36-39, 9: 18, 22: 16; Rom. 6: 1-5; Col. 2: 12; Gal. 3: 26-27

Lesson V. The purpose of the Church.
1—To make known throughout the world the wisdom and love of God. Eph. 3: 10; 1 Tim. 3: 15; Matt. 28: 16-20; Rom. 1: 14-15; Mark 8: 38; Acts 15: 7; 1 Cor. 1: 18, 21-24; Acts 2: 45-46
2—To make a spiritual home for the saved. Acts 2: 47; 1 Cor. 3: 16-17; Eph. 1: 15-23
3—To provide a school for training Christians. Acts 2: 42; 1 Cor. 4: 17; Eph. 4: 11-16; 1 Cor. 11: 23-29; Mark 14: 22-25; Heb. 10: 23-25; 2 Peter 1: 1-11

Lesson VI. The unity of the Church.
1—One Fold. John 10: 16; John 10: 1-10
2—One Shepherd. John 10: 11-14; Isa. 40: 11; Psa. 23: 1-2; Acts 4: 12; Matt. 1: 21; John 14: 6-7
3—One Body. Rom. 12: 4-5; John 17: 20-21; 1 Cor. 10: 17, 12: 12-13; Gal. 3: 26-28; Eph. 4: 3-6
4—One Name. John 17: 11, 21-23; Phil. 2: 9-11
5—One Faith. 1 Cor. 1: 10; Rom. 12: 4-5, 16; 15: 5-7, 16: 17-18; Eph. 4: 1-6; 1 Tim. 1: 18-19, 6: 11-15; 2 Tim. 4: 7-8
6—One Source of Spiritual Life. John 1: 4, 14: 6, 10: 9, 14: 19

Lesson VII. The Source of Authority in the Church.
1—All Authority belongs to Christ.
What is authority? "The right to command and enforce obedience."
Christ's authority stated. Heb. 1: 1-4; Matt. 11: 27, 17: 5, 7: 21-29, 28: 18, 20; Luke 6: 46, 21: 14-15; John 5: 21-25, 12: 44-50; Luke 10: 16; Matt. 10: 40
2—What Christ promised the apostles. Matt. 10: 16-20; Mark 13: 9-11; Luke 12: 11-12, 21: 12-15; John 14: 16-17, 25-26, 16: 13; Acts 1: 5, 8
3—These promises fulfilled and authority given to the apostles. Acts 2: 1-47, 4: 8-10, 5: 27-32, 15: 28; 1 Cor. 2: 4-5, 13, 16; 2 Cor. 5: 20

Lesson VIII. Leadership in the New Testament Church
General principle governing all in the Church. Matt. 23: 11, 20: 25-27
1—Officers named. Phil. 1: 1; Eph. 4: 11-12
a. Qualifications of an elder. 1 Tim. 3: 1-7; Titus 1: 5-9
Name these qualifications.
b. Qualifications of deacons. 1 Tim. 3: 8-13
Name these qualifications.
When deacons first appointed? Acts 6: 1-6
c. Respect due these men from the Church. 1 Tim. 5: 17, 19. Heb. 13: 7
2—Responsibilities. Acts 15: 2-4, 6-29, 16: 4, 1 Peter 5: 1, 4
3—Office and work of an Evangelist. 2 Tim. 4: 1-5; Titus 1: 5

Lesson IX. Means of Scriptural Development in the Church.
1—The use of the Scripture. John 20: 30-31, 19: 35, 3: 15; Rev. 21: 6-7
a. Warning as to their correct use. Rev. 22: 18-19; Deut. 4: 2; 12: 32; 2 Cor. 4: 2, 2: 17
b. Study. 2 Tim. 2: 15; Col. 3: 16; John 15: 7; Eph. 5: 19; Matt. 13: 3-9, 18-23
2—Private and public prayer. Matt. 6: 6-8, 9-15, 26: 41; Luke 21: 36, 18: 1; Mark 11: 25; Acts 16: 25, 20: 36, 21: 5; Eph. 6: 18; 1 Thes. 5: 17
3—Lord's Supper and Public Teaching. Acts 2: 42, 46, 20: 7; 1 Cor. 16: 2; Rev. 1: 10; 1 Cor. 11: 23-29; Heb. 10: 25; Mal. 3: 16-17; Matt. 26: 26-30; Matt. 28: 20; Acts 20: 20-21
4—Expressional Life.
a. Personal testimony in conversation. Psa. 107: 2; Acts 1: 8; Luke 24: 48; Acts 2: 38, 3: 15. 4: 33; John 4: 39
b. In Prayer-meeting, Y. P. S. C. E., etc.
c. In Christian Service. James 1: 27, 2: 14-17; Matt. 25: 34-40

Lesson X. The Triumphant Church of Christ.
1—Divisions of the Great Hindrance to Christian Triumph. 1 Cor. 1: 11-13, 3: 1-4, 12: 25, 11: 18-19; Rom. 8: 5-7, 16: 17; John 17: 20-21
2—Remedy for Divisions. 1 Cor. 1: 10; Rom. 12: 4-5, 16, 15: 5-7; John 17: 20-23; Eph. 4: 1-6; Phil. 1: 27-30
3—The Evangelization of the World through the Re-united Church. Matt. 28: 18-20; Mark 16: 16; Acts 1: 8; John 17: 20-23; Isa. 11: 1-9

Methodist Episcopal Church

IN seeking to influence our boys and girls and young people in favor of the Christian life and church membership we are depending less upon special days, programs and efforts and more upon a settled plan of personal and educational activity running throughout the year. We are endeavoring to focus our entire program upon its culmination in Christian character and daily living. This means that teaching, worship, personal contacts and service in near-by and more remote fields are geared into this one central purpose.

The following will somewhat superficially indicate some specific methods employed. In conferences of the Church School Board time is given to developing in the minds of the officers and teachers the fundamental purpose of Christian education. Christian character and Christian living in all our varied human relationships are set forth as the great objectives. And the minds of those who are teaching others are saturated with the truth that any failure to reach these objectives is the failure of our entire enterprise no matter what reports as to numbers and amounts contributed for worthy causes may show. In departmental conferences the leaders consider in detail more specific ways of securing these results in the lives of the members of their own group. The time spent in dealing with the mechanical aspect of our work is always subservient to our greater purpose.

Then the members of our school are being trained in worship. Such training involves their own participation, not only as participants in worship suited to their special needs and interests, but as leaders of their own groups. In this way an atmosphere in which some of the deeper things of life may be experienced is created, and the minds of the younger members of the school are made responsive to the call of God within their own souls.

In various ways our teachers are helped to see how they may make the wisest approach to the hearts of the members of their own little groups. When the relations between teacher and those taught are what they ought to be, no one has quite such a fine opportunity to lead boys and girls one by one to a Christian decision that really decides something, not only for the instant but for life, as the teacher.

As we approach the Easter season we gather up the results of a year of careful planning which focalize in the lesson material and worship-service themes at that time. Acting very largely through the teachers, we obtain a list of those who have decided to dedicate their lives to Christ and the service of his kingdom. Classes are formed and, for a period of six or eight weeks, meetings are regularly held and as much help as possible is given that the young people may come to a clear understanding of the vital meanings of our Christian faith and practice. Books are freely used, but again far more dependence is placed upon the person or persons in charge of these groups. They will need all the knowledge they can secure from books, but they will also need a sympathetic understanding that will encourage these boys and girls to discuss freely the special problems that arise in connection with their newly formed purpose. Many can give catechetical instruction, but not so easy is it to find those who are able to interpret to the minds of the young the living meaning of the experience through which they are passing. Such books as these have been found helpful: L. H. Bugbee, *Preparatory Lessons for Church Membership;* A. L. Ryan, *When We Join the Church; Membership Manual of the Methodist Episcopal Church.* Usually a selection of valuable material is made, seldom is it attempted to use the entire book. The director of religious education and the pastor take a large part in this work.

The reception service on Easter Sunday is made one of the great occasions of the church year. The details of this particular service receive as much attention as the sermon and the music. The adults present are made to feel that the church is engaged in a service the importance of which outweighs our highest estimate, and at the close of the service individuals add their words of greeting to the pastor's welcome into the fellowship of the church. The boys and girls are helped to realize that their dedication is a life-dedication to the ideals and purposes of the Christian Way of Life.—*Dorr F. Diefendorf.*

OUR plans for the classes in preparatory membership center around the Easter season. There are three distinct phases, the preparation, the classes, and the follow up.

Preparation.—We plan our evangelistic approach immediately after Christmas. This enables us to outline our plan, inform all the people involved, acquaint the teachers with the details, and avoid confusion or haste. We place less confidence in any spectacular appeal and more in the atmosphere created by the worship and the general tone of the school. Careful planning and unity of purpose go hand in hand. While we follow the same plan of preparation in the Junior, Teen-Age and Young People's Departments, we give our major emphasis to the teen-age or high-school pupils. We have a deep objective. It is not merely to secure recruits but to win the students to an intelligent and complete decision for Christ. It is true that this method of approach is more elaborate and less direct, but it is less artificial and more natural. It is less forensic and more replete with personal commitment. The achievements are real, the results permanent.

The first step is to have a few men and women speak before the departments, one each Sunday for three or four weeks, on the general topic, *What It Means to Be a Christian!* This is most salutary. It furnishes the young people a leaf from the book of human experience. It reveals to them a cross section of concrete Christian living. Of course we select the finest specimens of wholesome Christian living possible. If something of the hero idea finds lodgment in their loyal young hearts

so much the better. It exalts to a high plane of value the entire Christian life.

With the atmosphere carefully prepared, we are now ready to ask for decisions. To gain these, each class is interviewed in a separate room by either the minister, the director of education or the Deaconess. The class teacher is always present. Here in a quiet but definite manner we press for decisions. The teacher and the department atmosphere have prepared the way. Previously the teacher received a list of the pupils of the class showing those who have and those who have not united with the church. Having noted those who have already made their decisions, the others are definitely challenged to accept Christ and enlist under his leadership. This is often a valuable session for the teacher. Those who have made their decisions are strengthened in their purpose, and new decisions are secured. Frequently the young people are simply waiting for the opportunity. Some hesitate. These are followed up with personal interviews. Those who make their decisions are asked to sign two simple statements. First, Do you accept Jesus Christ as Lord and Master? and second, Do you propose to unite with the church as the best expression of the faith in Christ? A number of the pupils lead in prayer just before the class adjourns, with the minister offering the final prayer.

The Classes. Now we are ready to organize the classes. They start six weeks before Easter and meet once a week, on Friday afternoons. The boys and girls meet separately. One class is conducted by the Deaconess and the other by the director of education. The minister meets all in one session just before Holy Week to explain the reception service and the Lord's Supper, also to ascertain if all have been baptized.

The text we have found most satisfactory for high-school pupils is Ryan's book, *When We Join the Church.* During Holy Week we have special services four nights. On Wednesday we have the baptismal service, with the children and their parents present in the congregation. A large number of them are always present for the communion service on Thursday night.

We make our reception service distinctive at two points. After the formal ritual service the minister gives a brief charge stressing the positive Christian virtues of loyalty and service. This is followed by having the staff of the church and a few of the officials formally welcome the young people into the fellowship of the church.

The Follow Up. Not infrequently we give too little attention to the young Christians. Many of them drift, and, when they do, it is usually our fault. The task of making a true Christian, rooted in knowledge, fixed in habit, and assimilated into the life of the church, is neither instantaneous nor easy. It is rather a process. It needs continual stimulation and a certain amount of kindly direction. Christian character grows by the conscious commitment of the self to ever rising ideals. Hence we found it distinctly advantageous to take these class formations and relate them to the Church Night Program. This we did for six weeks following the Easter season. These young people met in the opening service, forming themselves into a choir. At 8:25 they went to their class sessions, just as did other groups. The basis for these studies was *Personal Elements of the Christian Life,* by Mitchell. This proved to be one of our most worthwhile enterprises. It gave the young people an additional insight into just what the Christian life means.—*Karl K. Quimby.*

Methodist Episcopal Church, South

VERY early in my experience as a pastor I discovered that the church was suffering a ruinous loss of the fruits of its revivals because of a lack of Christian nurture. Returning to my first circuit after an absence of two years, I discovered that much of my work as pastor had been undone because young church members had not been well grounded in the doctrines and practice of Christianity before conversion, nor given a definite program of worship and work after coming into the church. In small pastorates, such as I served then, it was not easy to remedy such a state of affairs, but I began to make a study of conditions with this aim in view, and made some discoveries that I found of great value during all my years of service in the pastorate. Some of these discoveries were:

1. *It is better to develop a soul winner than to win a soul.* I found not a few Sunday-school teachers with no clear educational ideal or definite objective in their work. I sought to make these see that their true aim and high privilege was to win their pupils to Christ and his church and train them in Christian service. When the Sunday-school teacher wins a pupil to Christ he is apt to feel enough interest in that pupil to look after his spiritual development after conversion. The discussion of such work and the attempt of the teacher to do it would always react most favorably on the teacher's own religious life.

2. *If a majority of the young people who enter the church are to be true to their vows and serviceable to the kingdom of God they must be formed into congenial social groups for worship and work.* The Epworth League, The Y. P. S. C. E. and kindred organizations, as well as the organized Bible class or the department in the Sunday school, and for the younger groups the Boy Scouts, Campfire Girls, and the like admirably serve this purpose, under wise and consecrated leadership. In my second circuit fifty-five young people were brought into the church in a community without a church building and where no church or Sunday school had previously existed. Those young people were organized into an Epworth League and put to work, and twelve months afterward only one had fallen by the way.

3. *If young people are to be conserved to the church, the home must be enlisted in their behalf, or at least must not interfere with their church relations and activities.* Sometimes a sympathetic interview on the part of pastor or Sunday-school teacher may work wonders at this point.

After several years of experimentation, my plan for preparing young people (by which I mean those above the Junior Department in the Sunday school) for church membership was about as follows:

1. It was frequently necessary to prepare the teachers and superintendent of the Sunday school before taking the next step. Usually, in the first meeting of Sunday-school officers and teachers (now called the workers' council) in a new year, I placed special stress upon the privilege of soul winning, and asked each teacher personally about the attitude of his or her pupils toward the church and the Christian life. Frequently teachers were not prepared to answer that question; then I proposed that they do so at the next meeting. Finally, each teacher present was invited to lead the group in audible prayer for the members of his or her class, and in all my experience no teacher ever declined to do this. At the next workers' council teachers would report upon the members of their classes, and pupils needing special attention were discussed one at a time. Such matters as their home environment, associations, previous training and the like were all brought into the focus of attention; and by this time teachers were sufficiently burdened to ask for the prayers and help of the rest of the group in their work. They then agreed to discuss the matter of personal salvation either with the class as a whole or with individuals, as seemed to them best, and to report to the pastor any pupils who desired to unite with the church or who manifested any interest in their relation to Christ. As such names were turned in the pastor did whatever seemed necessary in each case. Thus the work went on until Decision Day, usually about a month before Easter. On this occasion, without any undue emotional excitement, the pastor made an earnest appeal to pupils who had not done so to give themselves to the service of Christ and trust him for salvation. Those desiring to take this step were asked to do so publicly, by presenting themselves at the chancel of the church. The pastor's appeal was sometimes seconded by that of the superintendent, and by private words on the part of teachers. After such a process few pupils would be left in indecision.

Pupils presenting themselves were formed into classes, meeting as often and at such times as seemed most convenient. They were taught the cardinal doctrines of Methodism, and also the Book of Discipline. The pastor also interviewed their parents and sought to enlist their sympathetic cooperation in his efforts in behalf of their children. Any young people who wished to change their minds about join-

ing the church were given a chance to honorably do so up to the very time for the reception of members, which was usually on Easter Sunday. When the time came, the ordinance of baptism was solemnly administered where it had not been done before, and the pupils were deliberately received into the church and committed to the care of the congregation.

The next step was to see that the young church members were placed in such groups as would make it as easy as possible for them to be true to their vows and where they would be trained into useful members of the Church of Christ.

Juniors and even primary pupils desiring membership in the church were dealt with in practically the same way, except that these were trained in a class of their own, and received into the church after more careful preparation and usually only after their parents had consented for them to enter the church and had promised to cooperate carefully in their religious training.

Of course in all cases the pupils were taught that only God can save the soul, but they were also taught that God is pledged graciously to do his part whenever a soul complies with the conditions of salvation.—E. Hightower.

MY conviction is that it is the duty of the Sunday school to bring every child in the Junior Department to a definite acceptance of Christ and into the church. Good records, good lessons, punctuality, up-to-date pedagogical methods, are all good, provided they lead to these results. If they do not, what is their use? I try to make my conviction so contagious that the superintendent, departmental superintendents, and teachers will catch it. If this is accomplished an atmosphere will be created that will enable us to put first things first. The power of the school will be directed to this one great end.

A careful census is taken, or as we now say, an accurate survey, to ascertain how many in the Junior and Intermediate Departments are not already members of the church. A list of the non-church members is furnished the pastor, the general superintendent, and the junior and intermediate superintendents. Each teacher is given a list of those in her class. Conferences are held with the superintendents and teachers concerning best methods for reaching pupils that are non-church members. The teacher is advised to visit the home and have a conversation with the parents of every child who is not a member of the church. If there are unusual difficulties in any case the superintendent of the department is sent to the parents. If this plan fails, the pastor himself makes a visit. The erroneous ideas of some parents about their children's religious needs are appalling to all lovers of children. Many fathers and mothers do not want their children to join the church early in life. They say, "My child is too young. He does not understand all about the church obligations." "I want him to wait till he grows up and make the choice for himself." A pastor needs to be at his best in dealing with parents of this type.

Our plan is to have the teacher interview each pupil personally and privately. Later she brings the entire number of non-church members in her class together for advice and prayer, the superintendent and the pastor being present. This having been done in all the classes in the departments concerned, the pastor assembles them and tells them plainly how to accept Christ. Having made that as plain as one human being can make it to another, he invites the children to declare allegiance to Christ there and then. This is a quiet service and the method is didactic rather than hortatory and emotional. Usually all can be reached by this plan, unless unwise fathers and mothers interfere.

All who definitely accept Christ as their Saviour are enrolled in the training class for church membership. On Easter Sunday (or on the day in October that should be observed) the pastor receives this class into the church with decent form and proper solemnity. It is a great occasion, the fathers and mothers and the Sunday-school teachers being present. Time is taken to make the ceremony impressive. The two decision days each year in the Sunday school should be the two great days of the calendar.—*O. E. Goddard.*

IT is important to discover what our young people are thinking about today. We might find out by reviewing our own consciousness and by a somewhat superficial observation of young people. The direct method is to ask the young people themselves. At one of the recent summer conferences for young people, in the class discussing vocational opportunity, the teacher who is also the president of one of our mid-western colleges, asked each young woman and young man to state his or her own problem as nearly as possible. These young people were all in the high-school group. It will interest teachers and others to read some of the questions which were asked by these young people. We pass them on without comment for the consideration of our readers:

What shall be my future vocation?
Should it be the thing which appeals to me most?
Where shall I go to college?
How can I come into relationship with God?
Shall I participate in dances? Shall my society participate in flinch or cards?
How can I interest young men in church-school work?
How shall I choose my friends?
How can I gain self-control?
What are the important values in school and in after life?
What kind of music shall I play?
Is baptism necessary to being a good Christian?
How can I develop a strong personality?

Reformed Church in the U. S.

WE have always magnified the instruction of the boys and girls in the Catechetical Class. For some pastors it is the place where they come into more intimate relations with prospective church members and where they have the best chance to prepare applicants for church membership. The satisfactory results justify the special interest and efforts that we have gladly given to the task. The children are quick to detect our attitude toward their preparation, and respond in ways that are sometimes surprising when they discover that the leaders are in earnest about their instruction. We aim to conduct the opening and closing devotions of the class in such a way that the children will gain the right attitude toward church worship, which is an essential part of full membership in the church.

The Heidelberg Catechism, though published in 1563, can still be used, with certain modifications, as the basis of particular religious instruction. We do not hesitate to explain its questions and answers in the light of religious knowledge of our day. It becomes interesting when the truths are properly related to the problems of every-day living. We still believe in memorizing the choice parts of the catechism, and we have had no difficulty in securing the cooperation of the catechumens. When explaining the answers to the questions we analyze them in such a way as to discover how much the catechumen really understands and can apply practically to himself. We add the memorizing of choice Scriptures to our catechetical curriculum with good effect. The first, eighth, eighty-fourth, and one-hundred and twenty-second Psalms, and the Sermon on the Mount, are part of the memory work, also old, familiar hymns. Other general information on the Bible, including Church History, is given in lectures. It is the pastor's opportunity to present the Bible in the light of modern scholarship, if he wills. The reasons for different denominations and their place in church life today are explained. What the Reformed Church is, its origin, its genius and life, are made plain so that the member may be able to give a reason for his faith in it.

We keep a careful record of attendance of the catechumens. Once a month a report is sent to the homes of the children. On this report the pastor records marks for the following: Absent-Unexcused, Tardy, Days Present, Days Absent, Deportment, Catechism, Sunday-School and Church Attendance. The parents or guardians sign these reports, which are then returned to the pastor. To keep record of church attendance the Catechetical Class is organized into a Go-to-Church Band, each catechumen receiving a slip of coupons bearing his number and date of Sunday, one of which he places on the collection

(Continued on third cover.)

BOOKS FOR PASTORS' CLASSES

The following books and pamphlets are issued by the various publishing houses as noted and will be of help to those looking for material of this kind

The Abingdon Press
New York, Cincinnati

The Baptism of Children, by William J. May. Price, paper, net, 25 cents; cloth, 40 cents.

When We Join the Church, by Archie L. Ryan in collaboration with George Herbert Betts. Price, net, 75 cents; by mail, 80 cents. Paper, net, 35 cents; by mail, 40 cents.

American Baptist Publication Society
Philadelphia, Pa.

Christian Doctrine and Life, by T. W. Young. Price, 3 cents.

Conversation on the Christian Life, by Gage and Sanburn. Price, 3 cents.

Conversion, by G. C. Lorimer. Price, 5 cents.

Course of Training for Church Membership, by C. H. Gilkey. Price, 3 cents.

First Book in Christian Doctrine, by J. E. Sagebeer. Price, 10 cents.

Handbook for Converts and Inquirers, by C. L. Jackson. Price, 15 cents.

The Way to Christ and the Walk in Christ, by G. W. Anderson. Price, 15 cents.

The Way to Salvation. Price, 5 cents.

What Is It to Believe in Christ? Price, $1.

Worldly Amusements: How to Decide, by W. W. Hamilton. Price, 15 cents.

Evangelism of Youth, by A. H. Gage. Price, $1.

Christian Board of Publication
Saint Louis, Mo.

Handbook of Christian Instruction, by Ainslie. Price, 20 cents each; $2 per dozen; $10 per hundred.

Studies in Bible Truth, by Kingsbury. Price, 10 cents each; $1 per dozen; $7.50 per hundred.

Congregational Publishing Society
Boston, Mass.; Chicago, Ill.

Church, Home and Child, by Benjamin S. Winchester. Price, 10 cents.

Making the Most of Life, by Benjamin S. Winchester. Price, 20 cents.

The Meaning of Church Membership, by Raymond Calkins. Price, 25 cents; postage, 3 cents.

When You Enlist, by Margaret Slattery. 75 cents.

What It Means to Be a Christian, Edward I. Bosworth. Cloth, $1.25.

The Honor of the Church, Charles R. Brown.

Evangelical Synod of North America
Saint Louis, Mo.

The Evangelical Catechism. Price, 25 cents.

Evangelical Beliefs and Doctrine—The catechism explained for use in catechetical instruction. Price, $1.

The Evangelical Church, Its Principles and Its History. Price, 5 cents.

The Evangelical Church and the Evangelical Synod of North America. Price, 8 cents.

Evangelical Principles and History. Price, 30 cents.

Faithful Unto Death, by J. H. Horstmann. Price, 30 cents.

The Methodist Book Concern
New York, Cincinnati

Parent, Child and Church, by Charles Clark Smith. Price, net, $1.25.

The Modern Meaning of Church Membership, by John M. Versteeg. Price, net, $1.

The Child: Its Relation to God and the Church, by Carl F. Eltzholtz. Price, net, 50 cents.

The Soul of a Child, by Raymond H. Huse. Price, net, $1.25.

Church Membership Training Course for Children, by Clyde Lemont Hay. Price, net: Teacher's Manual, net, 25 cents each; Pupil's Leaflets, per set, net, 10 cents.

Membership Manual of the Methodist Episcopal Church. Price, 20 cents; per dozen, $2; per hundred, $15; carriage additional. Cloth, 35 cents; per dozen, $4; carriage additional.

At the Beautiful Gate of the Church, by Willard N. Tobie. Price, cloth, 35 cents; per dozen, $4; paper, 15 cents; per dozen, $1.50.

Preparatory Lessons for Church Membership, by Lucius H. Bugbee. Price, net, 25 cents.

The Primer of the Christian Doctrine, by Milton S. Terry. Price, 75 cents, prepaid.

Methodist Episcopal Church, South
Nashville, Tenn.

What We Believe, by Franklin N. Parker. Price, 75 cents, postpaid.

The Church and Its Sacraments, by E. B. Chappell. Price, cloth, 60 cents; paper, 35 cents, postpaid.

What Every Methodist Should Know, by George R. Stuart. Price, 60 cents, postpaid; paper, 35 cents, postpaid.

Manual for New Members, by James C. Rawlings. Price, 10 cents each; $1 per dozen.

National Baptist Convention, of U. S. A.
Nashville, Tenn.

How to Study and Teach the Bible, by S. N. Vass. Price, $1.50.

The Otterbein Press
Dayton, Ohio

Christian Growth and Conduct, by Charles W. Brewbaker. Price, 75 cents.

Presbyterian Board of Publication
Philadelphia, Pa.

The Church and Its Services, by J. R. Miller. Price, 2 cents, net, postpaid.

Church Homelessness, by G. B. F. Hallock. Price, 2 cents, net, postpaid.

Duties of the Church Member to the Church, by Thomas Murphy. Price, 5 cents, net, postpaid.

In His Steps, by J. R. Miller. Price, 50 cents, net, postpaid; in quantities, 40 cents each, carriage extra.

A Pastor's Instruction Class for Children, by Victor Herbert Lukens. Price, 12 cents, net, postpaid.

Popular Amusements, by Herrick Johnson. Price, 2 cents, net, postpaid.

Presbyterian Church Membership, by Victor Herbert Lukens and James Elmer Russell. Price, 8 cents, net, postpaid.

Qualifications for Membership in the Presbyterian Church, by J. Howard Nixon. Price, 8 cents, net, postpaid.

Training the Young, by John Lyon Caughey. Price, Leader's Book, 10 cents, net, postpaid; Scholar's Part, 5 cents per set, postpaid.

Why I Love My Church, by J. H. Bocock. Price, 2 cents, net, postpaid.

The Reformed Church in America
New York

Why Join the Church? by Daniel Hoffman Martin. Price, 4 cents each; 40 cents per dozen.

What Next? by Daniel Hoffman Martin. Price, 4 cents each; 40 cents per dozen.

Intermediate Catechism. Price, 5 cents each; $4 per one hundred copies.

United Lutheran Publication House
Philadelphia, Pa.

At the Altar and After, by Extra K. Bell. Price, 20 cents each; $2 per dozen; book edition, board covers, 35 cents each.

Baptism, by J. E. Whitteker. Price, paper, postpaid, 25 cents each.

Luther's *Catechism* in various sizes and prices.

Helpful Words for the Newly Confirmed. Price, 35 cents; $3.25 per dozen.

Truth Made Plain, by Joseph A. Seiss. Price, 30 cents; $3 per dozen.

Upon This Rock, by Charles P. Wiles. Price, 20 cents; $2 per dozen. Boards, Confirmation Certificates only 35 cents each; $3.25 per dozen.

The Junior Class Manual, by G. J. Muller. Price, 80 cents.

RELATIONSHIPS OF THE COMMUNITY WEEK-DAY SCHOOL OF RELIGION

The Second in a Short Series of Articles on the Week-Day School

By
Blanche Carrier

THE first matter which a community week-day school has to establish is its relationships to the public school, the church, and the home. Each community must work out these problems in the light of its own situations, but since the experience of one may be valuable to others, the results at Dayton, Ohio, are here given.

The schools of religion in Dayton are under the auspices of the Sunday School Council of Religious Education for Montgomery County, the schools being operated on a budget raised by the churches of the city as well as business, industrial and fraternal organizations interested in the religious instruction of the children of the whole community. In this second year of their existence, the schools are established in seven churches, caring for the children from twelve of the twenty-five public-school buildings of the city.

The securing of permission from the Board of Education of the city for an hour a week of the child's time was not a difficult matter, since the personnel of the Board was of the highest quality. The superintendent of schools was agreed that such schools be conducted, provided that a standard of instruction and conduct equal to that of the public schools be maintained. Before passing this agreement, however, the city attorney at their request drew up a legal opinion declaring it to be within their rights to grant time for religious instruction. An understanding of the relationships between the two systems of schools was developed gradually during the year. The public schools have a large element of Catholic and Jewish pupils, and we made every effort to be fair to all classes of people.

The superintendent felt it unwise to furnish us with lists of the pupils or to have the teachers distribute the request cards which the parents must sign and file with the principal before the child may be enrolled in the school of religion. It was therefore arranged that from two to five women from each church located in each school district where we were to have a center met with the supervisor of religious instruction, divided the district among them, and made a complete canvass of every Protestant home, explaining the school to the mothers, and giving out the necessary forms.

All contacts with the public schools came through the principals. The superintendent called a meeting of the principals of all cooperating buildings, chosen by the Council, at which time the supervisor explained the week-day schools and with the assistance of the principals, worked out the schedule of classes for each building. During the first year of the schools, the plan was that the children of grades four to eight were excused at the time of some special instruction such as music, art, gymnasium, thus making religion an elective. The children of grades one to three were excused at the hour most convenient for our schools. For the second year, the plan was changed, both because of objections from the supervisors of the special subjects and because with the larger number of week-day schools and with teachers employed for certain grades, it became necessary for the teacher to be assigned to a particular center for one entire day each week and to have all her classes at that center on that day. The children are not required to make up any work missed while in the school of religion. The ideal solution of this problem seems to be for the instruction in ethics to be given at the public school to the pupils remaining at school while a portion of the class is at the school of religion.

The classes are arranged to meet at four hours during the day—8:30, 10:30, 1:00, and 2:30. This makes it possible for two classes each day to come from their homes and for two to return to their homes. It also gives full-time employment to our teachers—twenty classes each week. The classes held at 8:30 and 1:00 have the advantage of presessional time, in which much can be accomplished.

The schools of religion have a thorough system of reports to the public schools. At the close of each class a report of the absence, tardiness, entrance or withdrawal for the hour is sent to the principal. At the close of each bimonthly period (which will be changed to monthly periods if the public school should decide to incorporate our reports in their own), a full report by grades on enrollment, entrance, and withdrawal, percentages of attendance and absence, and so forth, is sent to each principal. A summary for the city is sent to the superintendent. The school of religion feels it wise to handle its own discipline. In very occasional cases it is necessary to detain a child for conference. When this occurs in a class returning to the public school, the child is given a card to be presented to the teacher or principal indicating that he was detained for a certain number of minutes. This is done by agreement with the superintendent that no child shall ever be detained more than ten minutes and that only very occasionally should this method be used. Absence from the school of religion is dealt with by the public school only when a child dismissed from the public school fails to appear at the school of religion. This is considered truancy and may occur once or twice in the early history of the school.

In our Dayton schools, each class has a

Grades 1 and 2 Studying a Picture. Tables for Handwork are Behind the Circle

capacity of thirty-five pupils. In case children apply for enrollment after a class is full, the school of religion puts their names on a waiting list. When a pupil withdraws from the class or is transferred to another center, a name from the waiting list is sent to the teacher or principal and the child is allowed to enroll. The principal has the prerogative of withdrawing any pupil whose grades at school are so low as to indicate failure. This is usually done only in cases where it would be possible for the pupil to raise his grades sufficiently for promotion or when a long illness has made double work at school necessary.

No reports are sent by the public school to the school of religion, nor are the teachers asked to add in any way to their already heavy burden. Frequent conferences of the principals and supervisor are called by the superintendent in order to smooth out any difficulties in relationships or any questions as to individual cases. A very fine spirit existing between the supervisor and most of the principals makes it possible for her to talk over individual pupils or families in the school office in such a way as to make it possible for both schools to render more vital service. One principal asked that our school distribute the Thanksgiving baskets made up by her pupils. Another gave us family records, and results of mental examinations in order to help us understand and reach some of the most difficult cases. It is with such cooperation with the public schools that the week-day school can accomplish most in the building of character.

The local churches of all denominations contribute to the support of the week-day schools. The Sunday-school teachers are reached through monthly conferences held by the Council, when the week-day teachers can talk over with them matters of method, standards, and correlation. The churches chosen by the Council as centers for the week-day school are selected for their location in relation to the one or two public schools to be centered there, and for the suitability of rooms, lighting, and heating. Denomination and amount of contribution or influence are not considered in the selection, though care is exercised not to include too many churches of a single denomination. When a church has been chosen, formal request is made of the board of trustees.

The church is expected to supply two rooms large enough for a class of thirty-five seated in a circle, as in the primary room, or a hollow square, as in the upper-grade room. These must not require artificial light on ordinary days, and must offer adequate heating facilities and ventilation. It supplies also two pianos, thirty-five primary chairs and thirty-five nonfolding adult chairs; a large Christian and an American flag; cupboard space; hooks for wraps. The Council purchases all other materials unless the church happens to have blackboards, maps, Bibles, and other equipment which can be used by the school.

Grade 8. A Worship Service, the Class Using Hymn Books

Usually the church janitor, for a small fee paid by the Council, can be secured to do the extra work entailed.

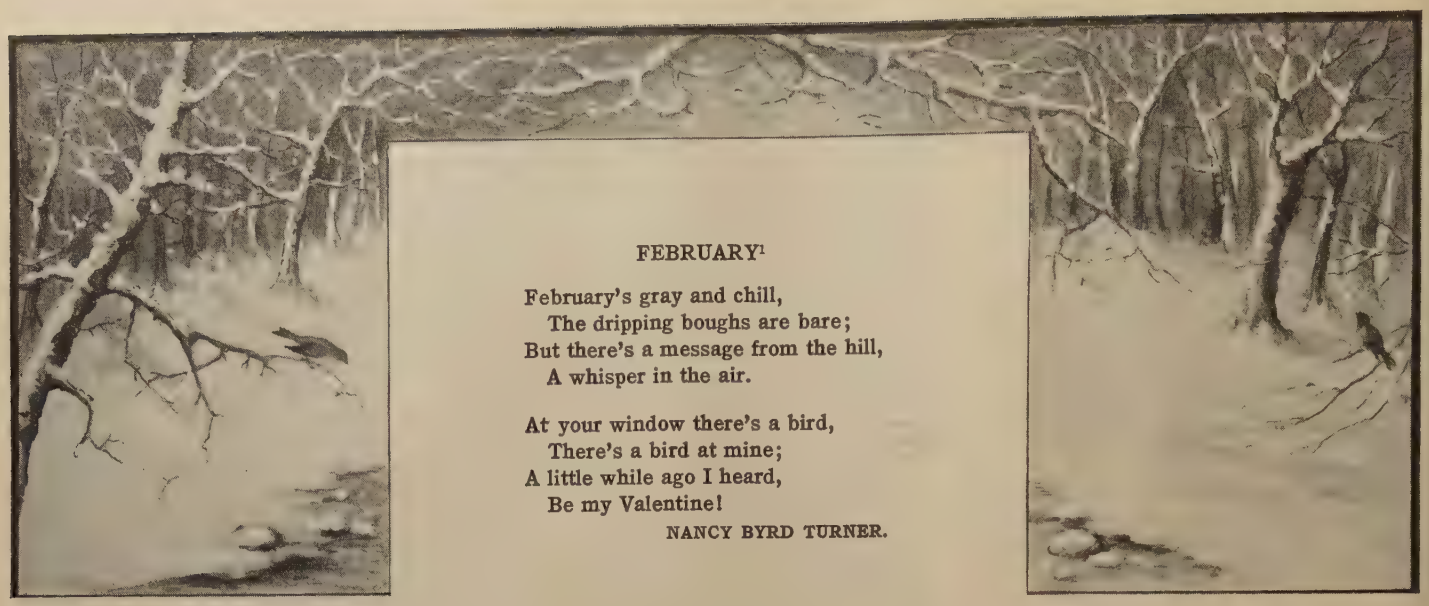
The church where the school is located, it may be stated, receives no special benefits except the opportunity for great service to the community. Our limited experience seems to show that children enrolling in Sunday school after attending our school are quite as likely to enroll in the church nearest them as in the one where the school is held. We have, however, found the Dayton churches eager to be chosen as centers.

The home is reached, first of all, by the canvass of neighbors. The mother understands that she must fill out a request for the public school and an enrollment blank for the week-day school; that this is a school where regular attendance and careful work are expected. At the end of each bimonthly period the pupil receives a report card which the parent is to sign and return. Grades are given under such headings as notebook work, recitation, memory work, conduct and attitude, and special service. A record of attendance is also given. If for any reason a pupil is to be withdrawn, a written request from the parent must be sent to the teacher of the school of religion. Such a careful system has, we believe, served to dignify the school with the parent and the child, that it may have the same respect which the public school commands. We cannot employ slipshod methods of recording and enrolling if we are to satisfy the child's sense of values.

During the year a mother's week is held when each mother receives a written or printed invitation from the child and his teacher to visit his class. Mothers are invited to some of the special worship services of the entire school held occasionally after public-school hours. A service absolutely indispensable to the success of the school is performed by the school visitor, now employed full-time. Children who have been absent twice without apparent reason, or who have been withdrawn by parents not understanding the nature of the school, or who need attention for any of the many reasons common to school life are listed by the teachers, giving on the blank the name, address, grade and class, and reason for call. These blanks are given twice a week to the visitor, who in a tactful call straightens out many a misunderstanding, creates enthusiasm for the school and otherwise makes the needed contact. Full reports of the calls, giving condition or atmosphere of the home and result of the call, are made out by the visitor and returned to the teacher. In occasional conferences, the visitor goes into greater detail and often gives the teacher the stories of domestic trouble or other facts which greatly aid them in understanding and reaching the child.

A movement which presages much of vital influence in the homes is the mothers' club being organized this year in connection with each center. Here we hope to avoid the generalities often found in club programs and to consider practical methods of building a happy family life, of developing staunch practitioners of Christian ideals, of meeting the thousand problems of the mother in making a home count in the building of character.

Only by cooperation thus with the public school, the church and the home can the community week-day school of religion do more than impart information, attack as it must its great task of building Christian character among the children of the city.



FEBRUARY[1]

February's gray and chill,
The dripping boughs are bare;
But there's a message from the hill,
A whisper in the air.

At your window there's a bird,
There's a bird at mine;
A little while ago I heard,
Be my Valentine!

NANCY BYRD TURNER.

A FEBRUARY PROGRAM FOR THE PRIMARY DEPARTMENT[2]

By Lucy Stock Chapin

ALTHOUGH "February's gray and chill," and there are many difficulties in the way of regular attendance upon the part of both pupils and teachers, it is a month full of interest to the children.

Of course Lincoln, Washington and Saint Valentine hold the places of honor. Everywhere from school to shop windows are seen pictures and objects reminding us of the truth, honesty and courage of Lincoln and Washington. In the church school it is not necessary to teach the historical facts concerning these heroes of every boy and girl, for the public school, library, art gallery, shop and home are giving themselves to this task, but we can make use of these facts as a background for right conduct. With primary children the interest centers in the sending and receiving of valentines. They stand fascinated before the display of valentines in the windows of the stores which are near their homes or schools and select with greatest care the one to be sent to playmate, teacher, or mother. This interest must not be ignored. Rather let us use it as a background for loving service. The pre-session period offers a wonderful opportunity for this when the story of the loving service of Saint Valentine may be told and the children led to choose the attractive card instead of the comic valentine.

Decorations

Because February is a dull, gray month, with many cold and stormy days, the room must be made as bright and cheery as possible. A bright seasonal poster or birthday calendar decorated with red hearts will help. A flowering plant or winter berries will add life and color. Before the month is gone pussy willows may be brought in and lilac or dogwood buds placed in water and forced to open.

Before the Session

For the children who come early there must be "something to do." The wise superintendent will provide for a period of fifteen or twenty minutes of informal but directed activity. There is always the opportunity to teach a new song or to tell a story.

On the first Sunday let the department superintendent or the person in charge of the pre-session work tell the story of Saint Valentine's pigeon.

"Once, hundreds of years ago, there lived in the city of Rome a good bishop named Valentine. Because of his goodness he was the best loved person in all that great city.

"Every day the good bishop sent messages of love and cheer to those who were sick or in trouble. To the beautiful princess who was too sick to leave the palace he sent a bouquet of pansies that their dear little faces might smile for her and help her to forget her suffering. A basket of sweet, fresh strawberries went to the little lame girl in the poorest street. Sometimes he sent just a little card or letter to his friends to tell them how he loved them, for the dear old man loved everybody and everything from the princess in the palace to the little pigeons that flew about the streets and high up about the towers of the great cathedral.

"One day Valentine noticed a little pigeon that was tinier than all the others and he smiled because it was so pretty. And the tiniest pigeon loved him for his smile. Every day he flew to his study and pecked at the window until with a smile the good bishop would open it and toss him some crumbs.

"But there was one man in Rome who hated Valentine because he was so good and because all the people loved him. It was the wicked king. One day he called his soldiers and said to them, 'Take this old man away and put him in prison.' So the soldiers took the good bishop and put him in the dark, cold dungeon in the king's prison.

"This made the bishop very sad, not because he had been treated so unkindly, but because now he could not send his messages of love to his friends who missed him so much. 'Who will cheer the sick princess?' he wondered. 'And what will the little lame girl do? They will think I have forgotten them.'

"Then one day he heard a sound at the little dungeon window and looking up he saw peeping in through the bars his friend the tiny pigeon. 'You have found me, little friend,' he said, and he smiled up at the tiniest pigeon. 'But what will my other friends do?' he thought. 'They cannot fly to my window.' And although he tried to smile, the tears rolled down his cheeks.

"Just then the little bird squeezed through the bars, that were so close to-

[1]From *The Pilgrim Elementary Teacher*. Copyright by The Pilgrim Press. Used by permission.
[2]Copyrighted, 1924, by Lucy Stock Chapin.

gether that only the tiniest pigeon could pass through. He flew to Valentine and dropped into his hand one of his lovely little feathers. All green and purple and gold it shone in his hand. 'This is your love message to me,' the bishop said, as he looked at the feather. Then the tiniest pigeon flew to the prison wall, where some violets were growing, and pulling off a little green leaf he brought it back to Valentine. The good bishop smiled kindly and then a happy thought popped into his head and he laughed for joy. You know the violet's leaves look like little green hearts. He took the leaf and through it he stuck the little feather that the tiniest pigeon had brought him. On the leaf he scratched the words, 'I love you.' Then he gave it to the tiniest pigeon and told him to carry it to the little lame girl, to the sick princess and to all his friends. Can you imagine how glad they were to receive this loving message and how happy the little pigeon was, for he had found something to do for others, something that only the tiniest pigeon could do!

"After a time the cruel king died and Valentine was taken from the prison. But every day he sent the tiniest pigeon with messages of love to his friends. When the good old bishop died the people said, 'He was so good we will always call him Saint Valentine and in remembrance of him, on his birthday, let us send his love message to our friends.' So it is that every year on the fourteenth of February we celebrate the birthday of the good Saint Valentine and send messages of love and good will to our friends."

Adapted from *The Story of the Tiniest Pigeon*, by Rilla M. Engle in *Normal Instructor and Primary Plans*. Used by permission of the F. A. Owen Publishing Company.

Following the telling of this story the children will take delight in making valentines to send to friends and shut-ins. The superintendent of the department and teachers should find in advance some children's institution to which the valentines may be sent—an orphanage, hospital, or home for crippled children. The gifts will serve a double purpose, for not only will the making of them train the pupils in the performance of loving service, but they will give joy to the little unfortunates who receive them. If there is no institution to which it seems wise to send them, they may be made for the children in the Beginners' Department, or each child may take the valentine he has made home to mother or grandmother. The children should be thoroughly informed concerning the objects of their gifts in order that their interest may be aroused in the purpose as well as in the making of them.

The patterns should be very simple, with little if any lettering, for the children cannot write well enough to make them neat and attractive. Small pictures pasted on heart-shaped cards are always good, or two hearts, one red and the other white, may be tied together. A tiny heart booklet may be made, closed on one side or at the top, with a picture on the front and a little verse cut out and pasted or written by the teacher, on the inside white pages. A Dennison valentine box will furnish material enough for several valentines.

The valentines should be made on the first and second Sundays only and mailed or delivered on or before Valentine's Day.

The other two Sundays will afford an opportunity to tell stories of bravery, truth, honesty and service, to teach a patriotic song or to complete scrapbooks and posters already started.

Building the Program

There is a wealth of material for the February programs. Lessons of truth, honesty, and courage may be drawn from the lives of Lincoln and Washington. Loving service is suggested by the story of Saint Valentine, while the lessons of the second and third grades are of great importance in presenting Jesus Christ to the children as helper and Saviour.

During February it may be well not to try to correlate the programs too closely with the lessons, for there is such great variety in materials and interests.

Memory verses already learned should be used frequently in the opening service of worship. Two memory texts occurring this month will be of help in the offering service—"Freely ye received, freely give," and "Every man shall give as he is able."

The memorizing of the Lord's Prayer as a correlated lesson is also a part of the work of the third-grade children.

A few good pictures of Washington and Lincoln as well as those of a seasonal nature placed in the room will add to its attractiveness and aid in emphasizing the lessons of honesty and courage.

The music for the month may be somewhat miscellaneous in nature. Continue the use of the devotional and missionary songs suggested for January programs. The following songs are also suggested: *America* and *America the Beautiful, I Cannot Do Great Things, Lord Who Lovest Little Children, A Prayer for Each Season, Winter Hymn, What Time I Am Afraid.* Found in *Songs for Little People.*

A February Program

I. Service of Worship

1. Prelude. Music of *Sabbath Morning Bells, Songs for Little People.*
2. Call to Worship.
   Enter into his gates with thanksgiving,
   And into his courts with praise.
3. Song. *Sabbath Morning Bells.*
   (If the song is unknown to the pupils, let it be sung by the superintendent and teachers while the children listen.)
4. Prayer.
   a. *Conversation.*
   What did the bells seem to say this morning? What were they calling us to do?
   Sweetly calling, gently calling
   Us to praise and prayer.
   Are we ready to speak to the heavenly Father? What would you like to say to him today?
   (The children's requests and suggestions should be woven into the prayer by the leader, and as she prays the children may repeat the prayer after her, sentence by sentence.)
   Some of the boys and girls have been learning about the prayer that Jesus taught his disciples. We will repeat it together at the close of our prayer.
   b. *Prayer.*
   We thank thee, our Father, for this day. Help us to "remember the Sabbath day to keep it holy." We thank thee for all thy good gifts to us. We thank thee for thy love and thy care which is round us always. We thank thee for good men like George Washington and Abraham Lincoln and Saint Valentine. May we learn to be like them, honest and truthful, brave and loving. Most of all we thank thee for Jesus, "who went about doing good." He has taught us to love one another. He has taught us to be kind and helpful. He has taught us when we pray to say:
   "Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory forever. Amen."
   c. *Song Response. Songs for Little People.*
   "Lord, who lovest little children,
   Hear us as we pray to thee."
5. Song. *Winter Hymn. Songs for Little People*, or THE CHURCH SCHOOL, January, 1924.
6. Offering Service.
   a. Each grade may recite a memory verse about giving.
   Grade 1. Every good gift and every perfect gift is from above, coming down from the Father.
   Grade 2. Freely ye received, freely give.
   Grade 3. Every man shall give as he is able.
   b. *Offering Song.* Page 12, *Carols.*
   c. *Prayer.*
   "We give thee but thine own,
   Whate'er the gift may be;
   All that we have is thine alone,
   A trust, O Lord, from thee." Amen.
   Songs for Little People.

II. First Lesson Period

Reviews of previous lessons and handwork.

(Continued on page 240)

THE CHURCH AND HER CHILDREN

By Jessie Eleanor Moore

Photograph by Furness

EDUCATION begins as soon as the individual enters a social environment. The baby imitates the attitudes, the outlook on life, the habits of speech and action of those about him in the family. When the environment grows larger and he steps out into the world of the school, the playground and the church, this still remains true. That which any individual achieves depends upon what society contributes to him. What he is, what he thinks, what he does, is the result of living with folks.

We are apt to think that the teaching powers of the church come from her textbooks and out of the mouths of her teachers, or at least we conduct our church schools as if we thought so. The most effective teaching comes from her fellowships. Doctor Coe goes so far as to say "that the church, considered as educator, is primarily a fellowship of older and younger persons and that if this fellowship be rich and inspiring it will be educationally effective."[1]

This is the main reason for bringing a little child into the church school—to bring him into this fellowship. As for subject matter and activities, the religious education of the very little child might be done quite as well in the home. The child needs fellowships; with those of his own age in his class, with those a little older in the school, with adults in the church.

Fellowships in the Classroom

"He is a little young, perhaps," said a mother when introducing her three-and-a-half-year-old son to the beginners' teacher, "but I want him to have contacts with children of his own age." That mother discerned the real reason why the church furnishes a room with little chairs and opens her doors and says, "Bring your little ones here." Wherever people meet and live and work together there are certain social laws which the little child must learn before he can take his place effectively. But he learns these laws not by listening to exhortations and sermonettes concerning that desired behavior, but by *actually taking his place.*

Respect for the rights of others is almost the first lesson the little child learns in the beginners' circle. The children must take turns at the blackboard and with the pictures. Sometimes one must sing another's favorite song. Robert, the center of attention at home, finds he is one of many in the circle. He cannot talk all the time. Interrupting the story is frowned upon by the eager listeners who want to know what happened next. Public opinion exists in this little democracy and the child is amenable to group approvals and disapprovals. Harry refuses to join in the play, thinking to attract attention. He is surprised to discover that the play goes merrily on without him. Edwin keeps his seat when every child stands for the offering prayer. "Edwin is a baby," is the comment of one, while all the little noses go up in scorn.

Second, the little child in the beginners' circle learns that *there is magic in the word "together."* His own small fingers struggle over the bits of paper until he has made a chain of six links. He fastens his tiny chain to that of his next door neighbor and the chain grows. Everybody helps and the Christmas tree blossoms forth with wondrous ornaments. Each child brings a potato and the Thanksgiving basket is filled. The regular activities are not to be disregarded here. Each one helps and any project from putting the room in order to wrapping up a package for a friend is completed. Roger cannot make a picture on the blackboard, but the teacher draws the tree, Roger puts green leaves on it, Alice makes the grass under the tree, and the picture is achieved.

Then the little child learns *sharing* in this little kingdom. It is an excellent thing to have some belongings which must be shared. Peggy slipped from her mother's knee and established herself on the edge of one of the little chairs in the circle, keeping her face turned away from the group. It was her first day and she was shy. Helen, sensing the situation, slipped across the circle and laid the class dolly in Peggy's lap. That action made Peggy understand that the beginners' circle is a friendly place more quickly than anything the teacher could have done.

Fred entered the room one day leading a very dirty little boy by the hand. Around the room they went while Fred showed him everything, explaining the delights of it all. "See the pretty pictures. Here is the piano. We sing. You may draw on the blackboard if you want to." The stranger looked at everything in open-mouthed wonder, but nothing moved him to activity. "Why don't you play?" asked Fred a bit fretfully at last. "We have good times in our church. That's what I brought you for."

We teachers are wont to travel far afield

[1] *A Social Theory of Religious Education,* p. 88.

to secure experiences in *serving* for our children while we overlook the regular activities of the classroom which offer good opportunities. A good motto is "Let the children do it." Putting the room to rights, the details of cleaning which the janitor never does, as washing the blackboard and dusting the legs of the piano stool, getting out materials, running errands; all these things may be done by the children.

There is real value in having the children help each other with work. On the day when booklets for Mother's Day were in process of manufacture, Harry left his own work to help his little sister with hers. "You see," he said to the teacher, "she is too little to do much, but when we all give these to our mothers she will want one to give too."

There is a line of a hymn that says something about "the sacredness of common things." Such common things as hats and coats and rubbers and gloves provide opportunities for religious education. Let tall William kneel on the floor and struggle over Baby Alice's rubbers. Let Mary hold small Donald's coat. "Zona is about the nicest girl here," said George one day in his slow, deliberate fashion. "What makes you think so?" questioned the teacher. "She gets a chair for every one who comes late," he responded. "Don't you worry, Helen," said Roger to a little girl whose arm was in a sling. "I'll put on your rubbers for you."

Fellowships with Other Groups in the Institution

Fellowships with other groups do not have their rise in common lesson material, nor a common service of worship, nor from sitting in the same room, although the church school has emphasized all of these features in the past. They come rather from sharing interests and purposes, from doing things together, from serving each other.

In a certain week-day school each grade was in session on a different day, so that the school did not meet as a school until Parents' Day at the close of the year. And yet the sense of fellowship was apparent in all the children. "We know that story," whispered the little beginners, as they followed the primary program with interest. The juniors gave a dramatization. When all was in readiness for the raising of the curtain, a tall junior boy appeared from behind the scenes. "Can the little ones see?" he anxiously inquired.

A class of teen-age boys entered the church one evening for their weekly hour in the carpenter shop. On the table stood a grocer's box, placed there by a class of primary girls. Near the box was a note written in childish scrawl: "Please cut us some windows in this box, just as they are marked. It's going to be a doll house when it's done, for the children in the nursery. We thank you very much because we can't do it."

In another week-day school the juniors came without the materials which they had promised to bring for use in the Christmas project. The work could not go on. "We cannot sit here in idleness when it is only two weeks to Christmas," said their teachers. "The little beginners are busy enough. You had better go in and ask them if you can help."

The beginners were busy indeed. Tree ornaments were being made and the tree was going to the baby ward in the hospital.

"Is there anything we can do to help you with your work?" asked the juniors.

"Yes, you can make these icicles," answered a small beginner. "They are hard for us."

The juniors departed laden with strips of silver paper and at the close of the hour returned to the beginners with the work done.

These same juniors planned to make a doll house for the beginners. When it was finished they wished to have a little play at the time they presented it. It was their own idea that the play should portray family life—ideal family life. Several stories were suggested for dramatization but all were voted down as being beyond the comprehension of the little children who were to be in the audience.

"I have it," said a boy. "Let's go and ask their teacher how she taught them about family life. Perhaps we could use one of their stories." A conference with the beginners' teacher followed, in which she outlined her method of introducing the subject to beginners. They returned to their own room with a story book she had loaned them. The stories which had been told the beginners were read and one selected. The simple story did much to mold the thinking of the juniors, although not one of them would have listened to the "baby thing" told by a teacher. As a bit of material, not for them, but for the little children whom they were planning to teach by means of the little play, the story did its perfect work. Of course, the beginners were at once enthusiastic and appreciative of the dramatization of an old familiar tale.

But to return to the Christmas tree. One day when it was finished a small beginner entered the junior room and asked if she might speak to the class. "Our tree is ready and we are going to take it now. We can't carry it. Will one of the big boys go with us?"

Note that in all these instances of cooperation contacts between groups arose through the necessities of each situation. They were not forced and in all cases the business was transacted by the pupils themselves. The teachers never acted as go-betweens.

The Institution

Church loyalty cannot be inculcated in a few weeks at the period when boys and girls have their names formally placed on the church roll. Failures here can be traced to the same cause as so many other of our failures. We do not begin soon enough. Children belong to the church as much as they belong to their families. The formal service of reception and the first communion should be but the individual's acknowledgment of his membership, of which he has been growing more conscious since early childhood. A sense of ownership in, an appreciation of, and even sharing the responsibilities for the church may be taught the tiniest members of the flock.

A beginners' teacher labored long one day to get from her children the name of their church. Questions did not bring any sensible answer. Could it be that they had never heard it? The street and the park over the way, where many of them played every day, bore the same name. A week passed and a little homemade bank was introduced which was to hold their offerings. The bank had on it a picture of the church.

"There's *our* church," said several voices spontaneously, as the teacher held up the bank.

"You did not get the name again today," commented the assistant, after the session.

"No, but I am perfectly satisfied with that pronoun. As long as they used the possessive we can build on that."

Appreciations on the part of tiny children must be within their capacities for understanding and in accordance with their interests. They will appreciate that phase of the church which they enjoy. And this, too, is but a foundation on which appreciations of higher type may be built.

"Haven't we a nice church?" came from a little girl as a beginners' class trooped down the stairs after a half hour's rollicking play on the roof.

"Yes, it has a roof," responded another.

"Long ago when it was built," said the teacher, "somebody must have said, 'Let's make the roof with a wall all around it so the children can play there.' "

"I am glad they did," came from another little voice.

"In some churches they don't try so hard to have everything just right for little children. Sometimes there are even no little chairs for them," continued the teacher.

"I love our church," was the next response. And lo! the babies have been stirred with an appreciation of the people who have labored in the past to make their church what it is and also for those who are working now for it.

With primary children this training in appreciation may be done more formally. But it must be no less concrete. This is an occasion for object teaching of real value. Take the children into the auditorium and with real things in reach of eye and fingers tell them the stories of their own church. "Here is the font where you were baptized." "What is the text carved on the communion table?" "Why is it there?" Do the windows picture familiar stories? How much of the symbolism in carving and window will these children compre-

hend? Has the pulpit Bible a bit of history connected with it? At any rate let them see the inside with its large type. Where is the corner stone? What is inside of it? What do they usually put inside of corner stones? This pilgrimage about the building is to be made reverently and may well be brought to a close with a brief and informal service of worship. The children will be thrice blessed in this expedition if the pastor can and will act as guide, but he must not do it unless he can talk to them in their own language.

For juniors such an expedition is absorbing in its points of interest. The symbolism of window and carving has deeper meanings. Then there are the stories of the organization and building and of the men who have stood in the pulpit. Happy the junior teacher whose church has a real history, whose annals may be connected in point of time with the history those boys and girls are studying at school. Will any one of the tablets on the wall make a point of departure for such a story? Is the communion service engraved and does the date mean anything in the church's history? Are there some old deeds and other historic papers which these boys and girls would be thrilled to see? In one church school the junior boys and girls make notebooks in which the story of the church is told and these books are illustrated with photographs which the children take themselves.

A famous church organist who devotes much of his time to the children of the flock gives this reason for doing it: "The church has no right to invest a large sum of money in a great instrument like an organ unless it is to be used for the education of her children." He gives many organ recitals just for children.

"How do you get them to listen so?" inquired a visitor.

"First, I satisfy their curiosity regarding the mechanics of the thing. We go to the cellar and actually see the motor at work. We go inside and see the pipes. Then I play for just a small group at a time so that they may sit near me in the organ loft and see as well as hear. This has another advantage; I can stop and talk to them about the music without leaving the bench."

"It takes a great deal of time," responded the visitor.

"It is all part of my job," he returned. "The organ as well as the church belongs to the children."

But all this training in appreciation is useless unless opportunities for sharing responsibilities go hand in hand with it. "Come let us live with our children," said Froebel, and Doctor Coe quotes him and continues, "We are accustomed to apply this to parents and teachers, but it is applicable also to any social institution that brings children and adults into contact with each other. To live religiously and ecclesiastically with the young means to play with them, but it means also to let them work with us. It implies that we lay responsibilities upon them—real, not imitation responsibilities—that we train them in initiative by giving them initiative, and that we develop their judgment by letting them into the inside of church affairs."[1]

We fail to make our teaching concrete enough. The children are urged to bring offerings, but they never see what their money buys, nor do they have any opportunity to choose what it shall buy. A church coal bill is perfectly comprehensible even to the youngest if they are taken to the furnace room actually to see the coal. Without such a trip the giving is bare of ideas. How often the story of Little Samuel helping in the Temple is told to primary children without any reference to the building under whose roof they are sitting and their own opportunities for service there. In one primary class the story was told and then the children were given pictures of churches and crayons. With these they colored the church windows in their pictures and carried them home. They had had a good time, but that was all. In another primary class the story was told and then the children were asked to suggest things that they might do for their own church. After ten minutes of thinking the teacher listed the following:

"Keep the papers picked up off the floor."

"Wipe your feet when you come in on a muddy day."

"Don't sit on the tables."

"Don't stand on the chairs."

"Dust the piano every Sunday morning."

"Bring flowers to make our room look pretty."

"Get some water and wash off the chalk." (The outside of the building had suffered on Halloween.)

Such training in service involves frank discussion of needs and even criticism. We adults act as if we feared the latter. The children will see that classes and services of worship are undisturbed, that church property is not destroyed, and they will undertake projects of service on their own initiative if they are only allowed to discuss these things and make their own plans.

[1] *A Social Theory of Religious Education*, p. 90.

Training in World Brotherhood

By Clara M. Drake

TO "train a child in the way he should go" has ever been the aim of parent and teacher. Ideas of what is the right way have, of course, varied with time and peoples, and have determined the training of the child.

Perhaps no one idea has been more prominent in the thoughts of Christian people during the past few years than that of world brotherhood. The world is still staggering from blows dealt by a nation whose youth had been trained with an eye single to the glory of their own country. What might not be the power of a generation of boys and girls developed into manhood and womanhood, filled with the spirit of brotherhood! Who besides the religious educator and the parent is better able to accomplish this task? What group of children will be more susceptible to training in world friendship than the curious, open-minded, open-hearted junior?

Both our regular and missionary lessons provide opportunity for impressing this idea, but are not alone sufficient. In addition there may be very carefully worked out plans for giving information, and also the frequent appeal to heart and mind which will, perhaps, almost unconsciously, develop within the child a world interest and sympathy.

The World-Friendship Club presents an unusual chance for children to learn, in their gatherings, of the boys and girls of other lands, and to come to respect them. Perhaps gifts can be made and sent abroad, or to foreign groups in the homeland, and thus give the child an added bond of interest in the other brothers. This work need not interfere with that of the missionary organization, for while the religious side of the child life will not be omitted, the greatest emphasis will be placed on the realness of the foreign boy and girl, the thought that he, too, is God's child and therefore our brother.

A club may not be advisable in some instances, but many other opportunities present themselves: the story-hour devoted to tales of the far-away, or even near-by lands where other brothers live; the library of few or many books, telling of the life, work, and play of other boys and girls; the collection of curios, or perhaps models, made by the children to illustrate foreign life; a bulletin board publishing news from abroad. These plans may be worked very simply or be greatly elaborated upon, but in addition, much may be done, almost indirectly, to create an atmosphere of world friendliness. As the teacher meets with her pupils there is frequently an opportunity to mention in some way some of the world-brothers, and there is always the opportunity in prayer to lead the child to think around the world, and to worship, with boys and girls from every land, the Father of us all.

Laws are unchanging; seeds of sympathy and love planted in hearts too young for enmity will bring the deeds of sympathy and love in the growing boy and girl and later in the man and woman taking his and her place in the world, and help to make the brotherhood of man a reality.

BIG AND LITTLE

The birds are little but the cow is big.
What does the cow give us?
The cow gives us milk to drink.
Milk is good for us.
How many animals have you seen?
Which are big? which are little?
God wants us to be kind to big animals and to little animals.
God makes every living thing that moves.

Glimpses of Jesus in Picture and Story for the Youngest Child,
Copyright, 1924, by Jenny B. Merrill

A SHEPHERD DOG

The dog is watching the sheep.
He is a shepherd dog.
He helps take care of the sheep.
What are the sheep doing?
Are they resting on the grass?
What will the shepherd dog do if the wolf comes?
He will run and bark and chase the wolf away.
Where is the shepherd?
Has he gone to dinner?
Do you see the little house far away where the shepherd lives?

FEEDING THE BIRDS

Frank loves the birds.

He will not frighten them.

Frank is feeding these birds with bread crumbs.

Frank is kind to birds, to pussy, to doggie and to bunny.

Frank has a canary bird.

Frank's bird eats tiny yellow seeds.

Frank gives his bird a cup of fresh water every day.

BUNNIES

Let us count the bunnies!

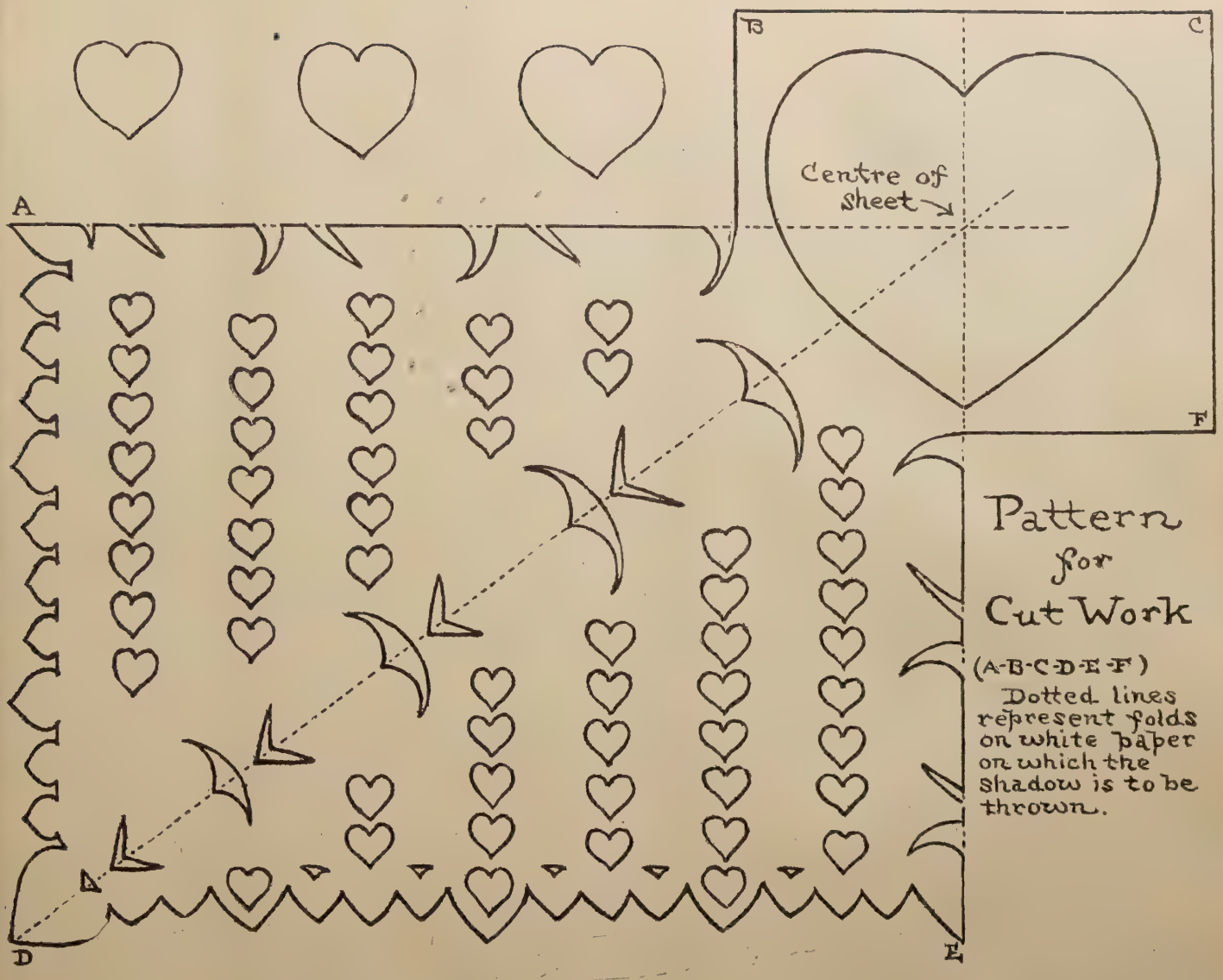
One, two, three, four, five baby bunnies
and a big mother bunny.

What long ears they have!

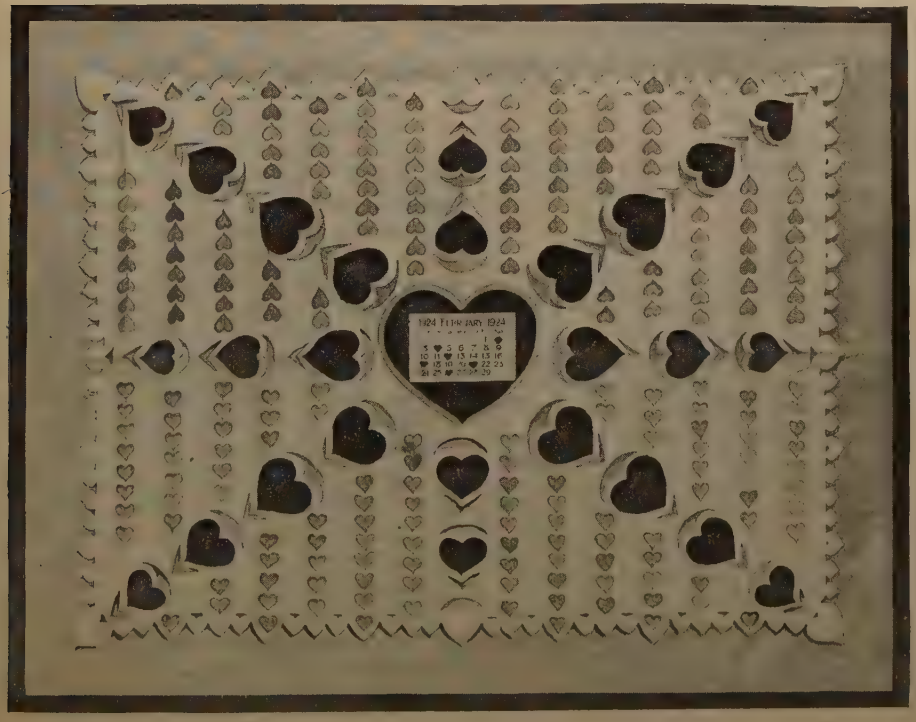
What bright eyes!

Speak gently or they will run away.

God makes every living thing that moves.



A Valentine Birthday Calendar



To cut lace paper pattern use a fresh piece of white wrapping paper size 18 by 22 inches. Fold across the center from side to side and up and down. Open and fold diagonally from corner to corner. Mark dots along the top and bottom edges, at intervals of an inch and a half; then make vertical folds from point to point.

Tack the paper flat on the wall and project the shadow of the pattern given above (which should be cut along the outlines so that this may be done) making the size of the shadow fit a quarter of the white sheet. Have some one draw an outline with a pencil around the edges of the shadow and the heart shape in the center. Take down the paper, fold it in four thicknesses and cut along the folds where the pencil lines show the design and along the edges; then fold from the center to corners and cut the pattern along that fold; open and cut the pattern along the vertical folds until the whole is completed.

Mount on a sheet of gold paper 21 by 27 inches, which has been pasted on a bright red cardboard 22 by 28 inches.

On the big heart in the center paste a red paper heart and over this the calendar for February. Along the diagonal lines of hearts and those up and down and across the sheet, paste smaller red hearts to fit the spaces (patterns for these are given) or if preferred, the gold paper can be cut out at these places and the red of the mount board be allowed to show through.

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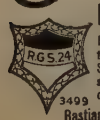

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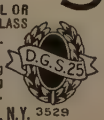

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THE BOOK SHELF

A Book of Worship—For Use at Table on Every Day of the Year. Compiled by Wade Crawford Barclay. The Abingdon Press. Price, $2.50 net.

IN speaking of the preparation of this book, Dr. Barclay, who is an Associate Editor of Sunday School Publications of the Methodist Episcopal Church, says: "The work of compilation has occupied fragments of time . . . evening hours as a change from the routine of the day's work, days of vacation, odd hours and margins of time on trains or in stations waiting for connections—always a labor of love and a means of devotion."

In looking through the 383 pages of the book one is impressed with the wealth of material which Dr. Barclay has collected and with the spirit of devotion which inspired this patient, painstaking "labor of love." It is truly a *Book of Worship*, designed as a "guide to a brief service as the members of the family surround the table at the morning or evening meal."

The titles of the services are: Aspiration; Loyalty; Awe and Reverence; Joy; Adoration; Consecration; Courage; Praise; Brotherliness; Faith and Hope; Compassion; Comradeship; Obedience; Penitence; Trust, Gratitude; Goodwill; Special Days.

The arrangement of material includes: *A Thought for the Day, The Verse for the Day; The Lesson for the Day; The Prayer for the Day.* Dr. Barclay's purpose has been to make possible participation by all members of the family, perhaps one reading the Scripture, another the accompanying selection, the verse for the day being repeated together, a third member, usually the father, offering the prayer, and all saying the Lord's Prayer or the words of grace.

A Book of Worship contains a collection of prayers, hymns, poems and prose quotations that will be of great value in services other than those for family worship. In offering this book to the public, Dr. Barclay has made a great contribution to pastors, parents, and to all who wish to promote the spirit of worship.

A Study of Adult Life. By Theodore G. Soares. The Pilgrim Press, Boston, New York, Chicago. Price, 60 cents.

Without using the word psychology in the title, and entirely avoiding all technical terminology throughout the book, Dr. Soares has placed at our disposal a wealth of psychological information and insight bearing on the special problems of adult life. The author writes,

"We have here undertaken the very specific task of considering adult human nature as it is found in church life. We have before us the practical problem of developing adults in the work of the kingdom of God. We must then know something about their general characteristics, their ways of thinking, feeling, acting, their abilities to learn and to grow in the religious sphere and the manner in which some of the major experiences of life affect them."

The chapter headings are:

I. General Characteristics of Adult Life.
II. The Adult Mind.
III. Change in Mental Habits.
IV. The Divisions of Adult Life.
V. The Mental and Moral Differences of the Sexes.
VI. The Adult as a Learner.
VII. The Adult as a Worshiper.
VIII. Christian Living.
IX. The Parental Experience.
X. The Adult in Youth Leadership.

The book was written primarily as one of the Third Year Specialization Units in the new Standard Teacher Training Course. It is filled with helpful suggestions for pastors, leaders of adult classes, and all who are committed to the creed that religious education should not end with childhood but should continue through life.

Dr. Soares has been for years preeminent in the field of religious education as theological professor in Chicago University, as preacher at Hyde Park Congregational Church, and as author of many notable books, including *Heroes of Israel* and *Social Ideals and Institutions of the Bible.*

Christian Citizenship in the High Schools, a Problem Bible Study Course, written by Six Students in the Hartford Public High School "Hi-Y" Club.

George H. Doran Company, New York. Paper, net, 50 cents.

High-school boys themselves consider their own religious and moral problems and their possible solutions in this entirely new type of Bible study textbook. There was some adult advice, suggestion and correction, but for the most part this had to do with the form of the material; the spirit and approach is from the consciousness and viewpoint of the boys themselves, and because of this the discussion will come with peculiar force and reality to all boys of high-school age. The book is divided into daily sections and has two purposes: for daily private use, and for group use as a discussional course on high-school problems. The adult aid in preparing this course was given by the City Boys' Executive of the Hartford Y. M. C. A. and leaders of the "Hi-Y" Club movement.

The authorship of this book is unique. Its message comes direct from the religious and moral consciousness of six high-school boys. It is the argument and appeal of boys to boys. As such it can hardly miss the mark it aims at—to make boys of high-school age see clearly what Christian character is, and their responsibility to attain it, for their own satisfaction and the good of others.

How to Interest the High School Pupil

(Continued from page 209)

course of a night, without any detriment to his reputation as a perfect gentleman, would seem, in these days, a ridiculous exaggeration." Compare this attitude of Dickens with these days of the Eighteenth Amendment.

One more illustration from the *Tale of Two Cities*—Lucie in the home. "Ever busily winding the golden thread that bound them all together, weaving the service of her happy influence through the issue of all their lives, and making it predominate nowhere, Lucie heard in the echoes of years none but friendly and soothing sounds." A study of Lucie as home-maker in the lesson *Women in the Home* would make the work of the home very beautiful to senior girls.

Throughout the high-school years, literature and the lessons of the church school may be brought together with these results: the teacher, knowing what the pupils are reading, is able to enter into their lives more sympathetically; the church school will not seem so slight a consideration when it is found to touch the interests of school life; religion will be felt to permeate all life; the gems of literature will take on new beauty and reveal some of the treasures suggested by Long in the quotation given above.

The more of beauty that can be brought to the life of the pupil the more of beauty must be revealed in that personality. As the beauty of God's Word, the beauty of life and the beauty of literature unite in their influence on adolescent boys and girls, new beauty of character will shine forth in their lives.

The Silver Candlesticks

(Continued from page 217)

Scatter pieces of broken glass and bits of gelatines in blue, red, orange, green and amber, the warm tones predominating, over the logs. The candles should be lighted by tapers of twisted paper. When the candles are extinguished, the foots and borders should be turned off, and moonlight should flood the stage. To get this effect, two moon boxes are necessary; one outside the center window, and one outside the window in the Bishop's alcove. They should be placed in such a way that the paths of light are parallel. If a moon box is to be made, a wooden box mounted on a standard of the required height can easily be supplied with a light bulb and a slide of blue and frost gelatines. The blue light shining through the gauze of the windows will give an excellent illusion of moonlight. After the exit of Jean, when Personé enters with a candle, bring the foots and overheads up very gradually, but keep the illusion that the stage is lighted only by candle and fire light.

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The Romance of Fact

(Continued from page 211)

to be, cannot come from such a concept of fact. To teach the *finality* of *fact* to childhood and youth is to do them the deepest injustice. Every *fact* of today should be taught with anticipation of a greater fact which will some day replace it. When a child is taught fact as it is known in the spirit of the discoverer and the explorer who looks, with keen anticipation, toward the "more yet" which is to be, one need have no fear for him. I am not afraid for such a child when he comes face to face with life. The college professor who uses his opportunity to brush aside all that has been taught since childhood as fact, cannot do as much harm by that act as he can by teaching his own pitiable little measure of new truth as final—his poor limited ideas, based on limited facts now known as truth, as though all were said and done and those who accept his teachings may consider themselves educated and trained. It is in such teaching, wherever given, that intolerance is born. The child taught to believe in the romance of fact has nothing to fear from such as he.

I talked recently with a grandfather of two modern young people, now in college. He told me of the letter that his son, their father, had just written to their respective professors demanding that they cease teaching his son and daughter the theories they were propounding. "Queer that he should do such a thing," said the grandfather, with a peculiar smile. "When he was in college and a professor taught him some things that revolutionized his thinking and upset all our plans for him, I wrote a letter to the president of the college, protesting against the teachings. My son could not forgive me. That I should do such a thing seemed to him a disgrace from which he could not recover. Now there's a new professor, teaching new things to his children, and he writes him a letter! The children are furious and he can't understand it. We don't learn much by experience, do we?" I told him it was our love for the finality of fact and begged him to convert his son to the romance of it.

The teacher who sees the facts he knows, as final, leaves his pupils bored and sated. The teacher with the breath of discovery in his soul leaves them hungry. That is what Jesus always did. Always he gave them the assurance that there was more ahead—"Greater works than these shall ye do because I go to my Father." There were no dead facts in his teaching; always he pointed on to what was to be. He tried to make everything in life tell them something more of God that would make them desire him. He called upon mustard seed, lily, sparrow, mint, anise and cummin, upon men's little habitations built on sand and rock, on the harvest and the seed-sowing, the lamb and the shepherd, the woman and her coin. Facts they had long accepted were swept away in the greater facts with

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which he surrounded them. Not only did he make them hungry for God, he made them feel that God hungered for them, to be discovered by them, known of them; it was this that made them tear-free. A friend wrote me, in a spirit of deep depression, last spring, enclosing a clipping which related the story of a child whose heart had stopped beating but who had been brought back to life by the administration of a new drug, adrenalin. Across the clipping she wrote, "If this really could be done . . . should lose my faith." There is not a trace of that in the disciples; they were slaves to *no* finalities. Christ set them free. That freedom is ours for ourselves and to teach to our children. It will make life a thrilling voyage of discovery and death a larger craft for a greater sea.

Bridging the Gap

(Continued from page 203)

martyrdom of Stephen, the missionary journeys of Paul, and the organization of the Apostolic Church. We have outlined the history of the development of the church; its persecutions; its expansion under Constantine; the rise and growth of Mohammedanism; the development of Monasticism; the story of the Crusades; the Middle Ages and the Reformation. Ten to fifteen minutes has been occupied in copying into the notebooks an abstract of the lecture of the previous evening. At the close of the session a story has been told of some hero or heroine from the period of history under discussion and carefully adapted to the interests of the high-school age.

Some may say that with a supper and with a story told by an expert story-teller, it will be easy to hold the high-school young people. It certainly will not be easy unless you can understand their needs and interests, and enter into the work with sympathy and devotion. But if any pastor is willing to pay the price, he can win and train his high-school young people. There is almost surely some teacher or capable person interested in young people who with a fair amount of preparation, and the use of one or two books, can prepare to tell the story. The pastor can give the instruction.

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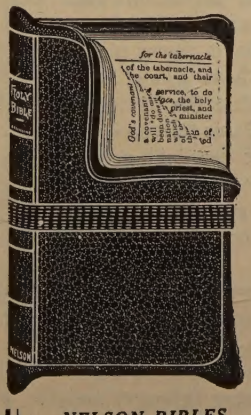

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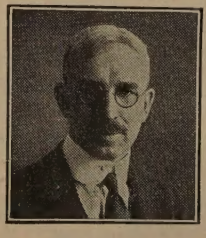

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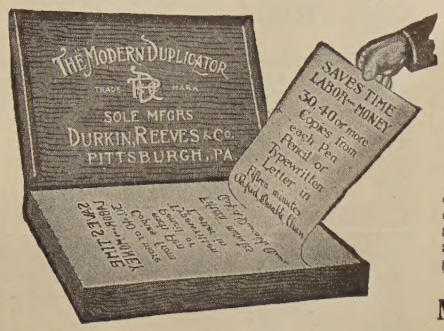
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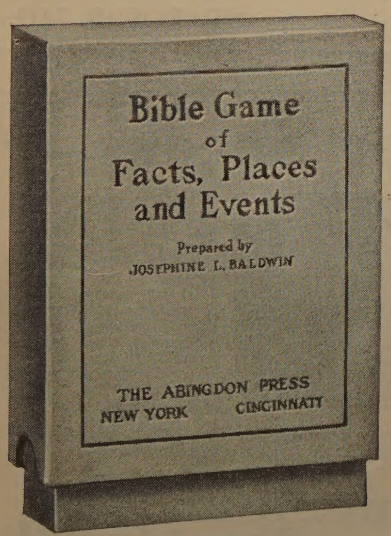

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listed in the church life seem to be the following:

1. The leader must understand the lives, interests and characteristics of the members of the group.

2. Instruction that is really worth while must be provided.

3. Give the pupils some choice as to the course and topics to be studied.

4. Let the young people themselves do everything possible in the matter of arrangement, conducting worship, etc.; but in close and sympathetic cooperation with the leaders. They need frequent conference and help.

5. Expect and require a limited amount of honest work.

6. Avoid any patronizing air. Work everything out *with* them.

7. Provide some suitable expressional activity but not too much.

8. Study to provide each boy and girl with some regular church duty. This last suggestion must be carried out particularly in the senior department.

Those who read this are requested not to think that this is the work of a specialist. I am a pastor. I have to preach, visit the sick, and attend to the administrative activities of a lively parish. It is true that my church people have been eager to cooperate with me, but the value of this article would be largely lost if pastors did not feel that with work, sympathy and buoyant enthusiasm, the same could be done in any church. I enjoy all phases of my pastoral work, except those that are essentially sad, but I confess it is a peculiar happiness to share and guide the buoyant, happy, critical life of the high-school young people.

A Cradle Roll Book

ON pages 231, 232 will be found eight more pages of the Cradle Roll Book, *Glimpses of Jesus in Picture and Story for the Youngest Child*, by Jenny B. Merrill. The first eight pages with a description of the book were published in the October number, the second eight in November, the third in December, the fourth in January.

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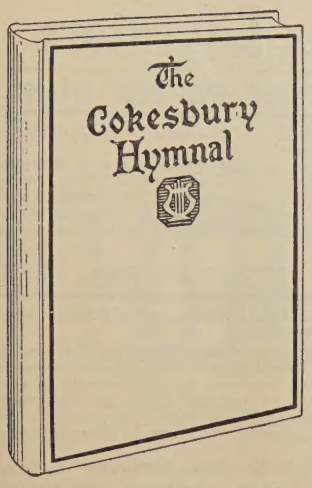

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A February Program for the Primary Department

(Continued from page 227)

III. Assembly Period

1. Birthday Service.

a. *Greeting.*

Many people of whom we have heard have had birthdays in February. Who will name some of them? Let us see how many of us have birthdays this month. (Children raise hands). Some of you are happy today because your birthdays are coming this week. We are all glad for you. We will sing our birthday greeting to you.

b. *Song, Birthday Greetings.* Page 24, *Melodies.*

c. *Birthday Offering.* Depositing and counting the birthday pennies.

d. *Prayer.*

Our Father who art in heaven,
Bless these birthday children.
"Guard them all the year through,
Like the Christ-child may they grow,
Taking joy where'er they go." Amen.

e. *Record.* Placing a heart seal on the birthday calendar on date of each child's birthday.

2. Flag Salutes.

a. *Salute to the American Flag.*

I pledge allegiance to my flag and to the republic for which it stands, one nation indivisible, with liberty and justice for all.

b. *Song, America.*

c. *Salute to the Christian Flag.*

I pledge allegiance to my flag and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and love.

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(Margaret W. Eggleston in *The Use of the Story in Religious Education.* Pages 37 and 38.)

IV. Second Lesson Period

Lesson for the day.

V. Closing Service

1. Prayer.

Our Father in heaven, all through this week please
"Help us to do the things we should,
To be to others kind and good;
In all we do in work and play,
To grow more loving every day." Amen.
(The Amen may be sung instead of spoken.)

2. Dismission. (Orderly and quiet.)

FALL, little flakes,
And do not fear,—
For not a thing
Will hurt you here.
Fall, little flakes,
So white, so dear,
And do not fear!

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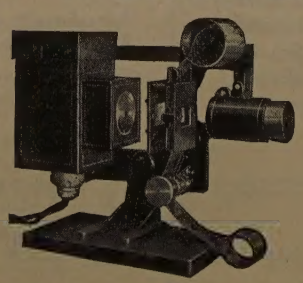

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